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AN
HISTORICAL ADDRESS

AND

POEM,

*DELIVERED AT THE CENTENNIAL CELEBRATION
OF THE INCORPORATION*

OF THE

TOWN OF BARRINGTON,

JUNE 17, 1870.

WITH AN HISTORICAL APPENDIX.

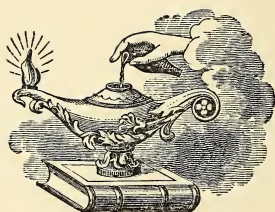
EDITED BY

THOMAS W. BICKNELL, A. M.

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BARRINGTON, July 2d, 1870.

Hon. T. W. Bicknell:

DEAR SIR—At a meeting of the Barrington Centennial Committee, holden at the Town Clerk's Office in said town, on Friday evening, July 1st, it was unanimously

Resolved, That the thanks of the Committee be tendered to HON. THOMAS W. BICKNELL, for the eloquent and highly interesting Oration delivered by him, on the occasion of the Centennial Celebration.

Regarding the address as a valuable contribution to the early history of the town, the Committee earnestly desire that it may be put in some enduring form; and with that view, the author is requested to furnish a copy for publication.

I remain, sir, most respectfully,

Your obedient servant,

JOHN B. HUMPHREYS, *Secretary.*

PROVIDENCE, July 5th, 1870.

J. B. Humphreys, Esq., Secretary Centennial Committee, &c.:

MY DEAR SIR—Yours of the 2d instant is at hand, conveying the vote of the Centennial Committee of Barrington. I shall most cheerfully comply with the request of the Committee, not from any special satisfaction I have in the imperfect words prepared for the Centennial Anniversary, but from a high regard for the lives of the ancestry who planted our flourishing town, and from a pure admiration of the principles on which it was founded, and which have, in the main, controlled the sentiments of our people, and have ensured our present and future prosperity. Whatever will tend to preserve

in memory the worthy deeds of the good men and virtuous women, who have made our history valuable, it is the duty, as well as the privilege, of the loyal descendants of the Pilgrims to do; and to prove that loyalty, I shall tender to the Committee the manuscript of my Oration, for publication.

Extend to the Committee my congratulations for the success attending their arduous labors, in connection with the Celebration on the 17th ult., and my thanks for many kind personal favors shown.

I remain, your obedient servant,

T. W. BICKNELL.

BARRINGTON, July 2d, 1870.

H. Butterworth, Esq. :

MY DEAR SIR—At a meeting of the Barrington Centennial Committee, holden at the Town Clerk's Office in said town, on Friday, evening, July 1st, it was unanimously

Resolved, That the thanks of the Committee be tendered to HEZEKIAH BUTTERWORTH, Esq., for the pleasing and appropriate Poem, written by him for the occasion, a copy of which is hereby respectfully requested for publication.

I remain, sir, respectfully,

Your most obedient servant,

JOHN B. HUMPHREYS,

Secretary Centennial Committee.

WARREN, R. I., July 18th, 1870.

John B. Humphreys, Esq. :

DEAR SIR—I acknowledge the receipt of your kind note, and thank the Centennial Committee for their resolution in respect to the poem. I wish I could have served them better. I enclose a copy for publication.

Again thanking you, I am, very respectfully yours,

HEZEKIAH BUTTERWORTH.

Dedication.

A Memorial

OF THE FOUNDERS OF BARRINGTON AND THEIR
DESCENDANTS,

AND OF SOME THINGS WHICH A LOYAL POSTERITY SHOULD NOT
FORGET CONCERNING

A NOBLE ANCESTRY.

TO THE

SONS AND DAUGHTERS OF THE TOWN,

WHO CHERISH WITH PROPER REGARD THE MEN AND MANNERS
OF THE OLDEN TIME,

THIS VOLUME IS AFFECTIONATELY DEDICATED.





Preface.

This volume is but a partial record of the men and events which have made our town's history. The materials have been gathered, in the midst of other pressing duties, from manuscript records, letters, tombstones, and the stories of aged men and women. The amount of labor connected with the preparation of the work from scattered data, without a printed word to guide me, can be appreciated only by those who have been similarly engaged, and errors will undoubtedly appear, which may be corrected by some future gleaner of our local history, who with more time for patient toil, may well reap these fields, rich and white unto the historian's harvest.

The records of Plymouth Colony were first examined; then the proprietors' records of Sowams and Swanzey; then the records of old Swanzey; and subsequently the records of Massachusetts Bay Colony at Boston, and the town records of Barrington and Warren.

I am especially indebted to Gen. Guy M. Fessenden, of Warren, for the use of valuable books and manuscripts, and for his interest which has encouraged me in the work. I am also obliged to other parties who have loaned me books and manuscripts, to aid in this undertaking. Among these are the First Baptist Church of Swanzey, for their courtesy for the use of their ancient records; to the Town Clerks of Barrington, Warren, Swanzey and Somerset; and to Miss Mary W. Armington, of Providence, for valuable papers written by her father concerning Matthew Watson and his times.

I have written this book that the children might know more of their ancestors, and how from the early settlement within the limits

of Ancient Swanzey our goodly town has grown up. In all the manuscript records and documents I shall let our ancestors speak and spell for themselves, having endeavored to copy word for word and letter for letter all that I have printed. The limits of an address with the notes appended, will not entitle the work to be called a History of Barrington. The outline only is sketched, to be filled up by other writers, and I hope that a candid criticism will aid in correcting errors. I wish to thank all who have aided and encouraged me, and whose kind indulgence I have most heartily enjoyed.

T. W. B.

Barrington, July, 1870.





AN

HISTORICAL ADDRESS

DELIVERED AT

BARRINGTON, JUNE 17, 1870,

BY

THOMAS W. BICKNELL.







HISTORICAL ADDRESS.

Mr. President, Sons and Daughters of Barrington, Adopted Children, Invited Guests, Ladies and Gentlemen :

Welcome Home ! Our good mother, this dear old town of Barrington, extends her cordial greetings to this goodly and grand assemblage, who have come with joyful hearts and willing feet to the maternal hearth and board on this Centennial Municipal Birthday. She welcomes with extended arms and smiling face in this lovely month of June, the bridal season of the year, all those who lay claim by birth, by social ties, by friendly interest, or by official relationship, to her generous hospitalities. Even on the hundredth birthday of her civil history, and the two hundred and third since her ancient settlement, her eye is not dimmed nor her natural strength abated. Indeed the hale and hearty dame has a prouder step and a nobler mien, than on the day she left the loving home embrace of her mother, ancient Swanzey, in 1717, and set up for herself ; she has soberer manners and a more stately walk, than when thirty years later, a maiden of eighty summers, she

coquetted with Warren, of equal age, who lived in a snug way just over the river, and with whom she formed a kind of matrimonial alliance which lasted—well, as long as many such matches do—as long as both parties were agreed. And then came the separation in 1770, the day we celebrate, a day of tears as well as rejoicings, when the one became twain again—a day of trial as well as triumph, when the coy and comely maiden, grown now to the stature and the stamina of independent womanhood asked of her stepmother and guardian, the State of Rhode Island, a revocation of the bonds of wedlock which twenty-three years before had made the two, one. What matrimonial infelicities made them do it, alas, I know not; or what “little unpleasantness,” rising like a cloud no larger than a man’s hand, seemed to portend dire disaster to future hopes and happiness, I cannot here relate.

Dear brothers and sisters, our loving mother has with wise forethought, provided ample things for this birthday festival, this natal day of her independence and enlarged prosperity, and with her usual hospitality she has opened wide her doors on this glorious hill-top, and invited us with many more to our old home circle, to talk over, youth with age, the stories of the olden time, which grandsires told to the delighted ears and hearts of these silver-haired and glory-crowned men and women, as they sat and listened with childish wonder on the knees of their reverend grandfathers and grandmothers.

It is good thus to come home from our toils and scenes of business, thick with anxious cares, and return her royal messages with our loyal response, as when in days of old, the mail-clad knights gathered around their chief

to celebrate his victories. Her brow, as you will see, is not wrinkled with age, even after the roughening influences of two hundred winters. Her step is yet strong and vigorous as in youth, and she still keeps pace with the sisterhood after so long a journey. Her heart beats steady and full, even with quickening pulsations, as the hours gather on the dial of her third century. On this day of mutual congratulations and rejoicings, we hope to receive new inspirations as we listen to the voices of the Past, commune with the living Present, and look forth with prophetic vision into the realms of the Future. It would have been more fitting had the tongue of age spoken to-day, rather than that of youth, of renown rather than of inexperience.

Pardon the error, children, if error it was. I heard the mother's voice, which bade me speak. I knew naught but to obey. It is a loving service I render to-day, for "I have considered the days of old, the years of ancient times," and would preserve with filial care the landmarks our fathers have set up.

Our first and proudest thoughts on this natal day are of the mother that bore us, — Ancient Swanzev, — the maternal dame who has given birth to three towns and sits as a queen in the centre of the group to witness their progress and to rejoice over their prosperity; and we may well be filled with filial pride, when we remember that this old town, with an area of more than a hundred square miles, was once the home of the Wampanoags, and contained the royal residence of their chiefs; that after the first friendly salutations between Gov. Bradford and Massasoit, in 1621, the path between Swanzev and Plymouth was worn by friendly feet, until

made blood red by the massacres of Philip and his warriors in 1675 ; that the short, sharp and decisive contest known as Philip's War, was begun within its borders by the torch and the tomahawk ; that the Baptist refugees under John Myles as leader, sought here an asylum, and founded the first church of that order within the limits of Massachusetts and the third in New England ; that the founders of this old town were among the foremost men of Plymouth, and were the first to teach their own colony, as well as that of Massachusetts Bay, that true religious liberty abolished denominational titles, and allowed Baptists, Congregationalists and Quakers to worship under the roof of the same meeting-house, before the pulpit of a Baptist Elder ; that from hence, an hundred years after her foundation, Brown University sent forth her first graduates, whose names are doubly starred on the catalogue and in the history of that institution, and that on the same territory a century later, a busy population rise up, by their industrious thrift and in their intelligent citizenship to bless the memories of honored sires.

Barrington, as I have just intimated, was formerly a part of Swanzezy, Mass. The original limits of that town embraced, beside its present area, the towns of Barrington and Warren in Rhode Island and Somerset in Massachusetts. As the first settlement of this old town made by the whites, was within the limits of the present town of Barrington, and as the principal events of its subsequent history for fifty years were transacted within and on the very borders of our town, it will be proper for me, and necessary too, to refer as briefly as possible to the leading facts in the aboriginal, proprie-

tary and civil history of Swanzev, providing my readers will bear in mind that the main settlement with the church as its nucleus, was within the limits of what is now known as New Meadow Neck.

The history of Barrington is naturally divided into six periods.

The first part relates to its ownership and occupation by the Indians, and may be styled its *Original and Aboriginal History*.

The second embraces the period from its purchase by the early Plymouth settlers of king Massasoit, until its foundation as a town, as a part of and under the title of Swanzev in 1667, and is called its *Proprietary History*.

The third period extends from the settlement of Swanzev, in 1667, until the separation of Barrington from Swanzev, in 1717, including the memorable contest with the Wampanoags under Philip of Mount Hope. This is properly the history of the first Baptist Church in Massachusetts or Plymouth Colonies and may be styled its *Baptist History*.

The fourth period extends from 1717 until 1747, when the whole of Bristol county was set off into Rhode Island, with a part of Newport County, and the town was first incorporated under the name of Barrington ; this may be called its *Congregational History*, or the union of its civil and ecclesiastical histories.

From 1747 till 1770, Barrington was a part of Warren, and the period may be styled one of partial eclipse,—the *Fusion period*. In 1770 we began again an independent career under the former title of Barrington, and for a century have kept on our separate existence, and

since it opened with the events of the American Revolution, I shall call it the period of our Civil Independence.

INDIAN HISTORY.

On the arrival of the Pilgrims at Plymouth, in 1620, they found their lot cast within the limits of a deserted Indian country. Of the name of the tribe which inhabited that section, its history or the cause of its departure, they knew absolutely nothing.

Three months after landing, on the 16th of March, 1621, an Indian came among the settlers and addressed them in English with "Welcome, English!" "Welcome, English!" He informed them that the Indian name of that place was Patuxet, and that the tribe which had occupied the adjoining lands had been swept off by a plague, so severe that it spared neither man, woman nor child; that their nearest neighbors were the Wampanoags, a powerful tribe at the southwest, the chief of whom was Massasoit; and that none could claim their lands or rightfully molest them.

On the following day they dismissed this Indian, whose name was Samoset, and a sagamore of a tribe "lying hence a day's sail by a great wind and five days by land," giving him presents and requesting him "to return with some of Massasoit's men with beaver skins for traffic." On the 22d of March Samoset returned, accompanied by Squanto, the sole remaining native of Patuxet, and informed Gov. Carver that the great sachem Massasoit, with Quadequina, his brother, and all his warriors were near.

This was the first interview between the Indians and the English at New Plymouth, resulting in the inter-

change of friendly salutations, and the ratification of a treaty which was faithfully observed for over half a century by both parties. Thus was made the first acquaintanceship of the Pilgrim strangers with the lords of the soil, and there was made the verbal agreement, by which Massasoit acknowledged "himself content to become the subject of our sovereign lord the King aforesaid, his heirs and successors; and give unto them all the lands adjacent, to them and their heirs forever."

This treaty of peace and trade was equally beneficial to the Wampanoags and to the settlers of Plymouth. To the former it offered the opportunity of an exchange of furs and the products of the chase for the implements of husbandry and hunting and other articles of civilized life. This friendship also served as a protection against their powerful neighbors, the Narragansetts, who often cherished an unfriendly spirit and showed frequent signs of hostility toward the warriors of Pokanoket.

It was a shield of strength to the weak-handed, though stout-hearted Pilgrims, and when Gov. Bradford received from Canonchet the savage challenge of the rattle-snake skin filled with poisoned arrows, he returned it the more boldly filled with powder and shot, since Massasoit and his tribe had sworn to be their faithful protectors. Still further, the fertile peninsulas extending into Mt. Hope and Narragansett Bays were more attractive to the sagacious eyes of Standish, Winslow, Brown, Willett and Bradford, than the sandy deserts of Cape Cod, and as soon as comfortable homes had been raised at Plymouth Bay, the spirit of Western emigration filled the hearts of these earliest pioneers to explore and settle the wilds along the Sowams and Patuxet rivers.

The territory of the Wampanoags, of whom Massasoit was the chief sachem, extended from Cape Cod on the East, to the Narragansett Bay on the West, and from the Narragansett Bay and the Atlantic Ocean on the South to the southern boundary of the Massachusetts, who occupied the territory to the South and West of Boston.

The Wampanoags, under Ousamequin, better known as Massasoit, numbered about three thousand warriors, and were divided into several minor tribes or villages, each under the rule of a petty chief or sachem. Their nearest neighbors were the Massachusetts, on the north, with Chickataubut for their king, with three thousand warriors; and the Narragansetts on the west of Narragansett Bay, who, under their grand sachem, Canonicus, mustered more than five thousand warriors.

The Indian word Pokanoket, like many other names of localities in this language, had various applications. In its largest signification, it embraced the whole country occupied by the Wampanoags, extending from the Cape to Narragansett Bay. From this fact, it was often used as a synonym for the name of the tribe, and in the Plymouth records, reference is often thus made to the Pokanokets, or Wampanoags. In other places, the signification is more limited, and applied apparently to the towns on the West of the Taunton river, over which Massasoit's jurisdiction extended, namely, the present towns of Raynham, Norton, Attleborough, Cumberland, Pawtucket, East Providence, Seekonk, Dighton, Rehoboth, a part of Taunton, Somerset, Swansea, Warren, Barrington, and Bristol.

This contraction was probably owing to the occupation

of the other parts of the territory by the whites, in their expansion westward from Plymouth, and the range of the tribe under Philip seems to have been limited to the last named section, and while Mount Hope Neck was the royal seat of the chief, he seems to have had his summer residence in the northern part of his domain, within the limits of Norton, Taunton and Raynham.

A more limited use of the word Pokanoket caused it to embrace the towns of Bristol, Warren and Barrington, with parts of Swanzey, Rehoboth, Seekonk and East Providence. The Wampanoags often called this section Pawcanokik, to which the Narragansetts gave the name of Sowams. The residence of the chief also is often called Pokanoket. Governor Winslow in describing his visit to Massasoit, says : " At length we came to Mattapuyst, and went to the *sachimo comaco*, for so they called the sachem's place, though they call an ordinary house *witeo*; but Conbatant, the sachem, was not at home, but at Puckanokick, which was some five miles off. The *squa-sachem*, for so they called the sachem's wife, gave us friendly entertainment. Here we inquired again concerning Massasowat; they thought him dead, but knew no certainty; whereupon I hired one to go with all expedition to Puckanokick, that we might know the certainty thereof, and withal to acquaint Conbatant with our there being."

In modern times the term Pokanoket is frequently used to indicate the chief town or residence of the king himself. The location of Pokanoket or Sowams, as thus used as the home of Massasoit, was within the limits of the present town of Warren. The evidence of this is clear and various, as presented in Gen. Fessenden's history of that town.

In 1641, the township of Rehoboth was purchased of Massasoit, which was "a tract eight miles square," and the old town embraced the present—with the towns of Seekonk and Pawtucket, and that part of Swanzey and Barrington, called by the Indians, Wannamoisett; also Cumberland and Attleborough bought by Rehoboth in 1666, and known under the names of "Rehoboth North Purchase and Attleborough Gore."

In 1647, the settlers at Rehoboth, anxious to secure certain privileges of upland and marsh on the borders of Warren and Barrington rivers, applied to the Plymouth Court to obtain them, the Court having already secured the contract of these lands from Massasoit.

This lease of land was only provisional and temporary, terminating in 1667, when the township of New Swansea in New England was formed, including the territory now owned by Somerset, Swanzey, Warren and Barrington. This transfer of lands completed the sale of all of the original territory of the Pokanokets, west of the Taunton river, with the exception of that portion known as Montop or Mount Hope Neck, where the remnant of the tribe withdrew, and which they made their dwelling-place, until their fate was sealed by the issue of Philip's war, when the remainder of the lands of Massasoit passed by right of conquest into the hands of the English.

The land of this section has a southerly slope towards the bay, somewhat hilly in the eastern part toward the Taunton river, but nearly level in the central and western parts. Originally it was heavily wooded with oak, walnut, cedar and pine forests, with the exception of the borders of the several rivers, on the margins of

which were unequal widths as now, of fresh and salt meadows, while various clearings on the uplands adjoining these water courses afforded the Indians an opportunity to cultivate the soil in their rude and simple style.

Between the two branches of the Sowams river, now known as the Warren and Barrington rivers, lies a tract of land called New Meadow Neck. This name it received as early as 1653, for in an agreement between the delegates of Rehoboth and the proprietors of "Sowams and Parts Adjacent," I find the following record, dated the 29th June, 1653:—"The Towne of Rehoboth shall make suffisient Fence to keepe horses and cattle from rangeing into the neck of land called the New Meadow Neck and maintaine the same." This neck has an average width of one, and a length of three miles. The Indian name of it was Chachacust.

The western neck of land now occupied by a portion of the town of Barrington, lies between the Barrington and Warren rivers on the East, Narragansett Bay on the South, and Providence river on the West, of irregular shape and containing about nine square miles. The Indian name was Popanomscut, with the exception of the north-western part, which was called Wannamoissett, but which has been strangely corrupted to Mollywasset or Monnawasset. In the Proprietors' Records as early as the 5th of March, 1679, I find reference made to Popanomscut, under the name of Phebe's Neck. Why so called I am unable to tell. By this name a portion of the town of Barrington was known until its incorporation in 1717.

The south-easterly part of Popanomscut or Barrington, was known by the Indian name of Chachapacassett,

or Little Neck. At the upper end of this neck is a noted spring called Scamscammuck, situated upon the premises of Joseph Hodges, Esq. This neck of land was called *Rumstick* as early as 1697. Why or by whom is unknown. Tradition tries to solve the mystery of so curious and equivocal a title, by saying that a barrel of rum floated *high* and *dry* upon the beach, and the treasure was considered of such great value, that the event was celebrated by so free a distribution of the contents, that the term *dry* and *high* could be truthfully applied for several days to all the dwellers thereabouts.

Another story goes, that while the *Indians* were removing the aforesaid treasure of "strong water," for which they had a most wonderful liking, the hoops broke, the barrel burst and the *spirits of rum* sank into the sand, while the *Indians' spirits* sank within them, and in sad disappointment over their loss, more fearful than the ravages of the Maine law or the constabulary, they lifted up the mournful lamentation:— "*Rum stick here!*" "*Rum stick here!*"

Whatever may have been the views and tastes of the aboriginal inhabitants on the temperance question, and their actions in that locality, we are very sure that a more summary fate would befall such articles should they land within the same waters to-day.

West of, and about one mile from Chachapacassett Neck, is the point and section of land well known as Nayatt, still bearing its Indian title, though spelled Nayot in the old records. This point extends southwest into Narragansett Bay and was the nearest approach of the territory of the Wampanoags to the Narragansetts, who occupied the lands adjoining Conimicut Point, in Warwick, opposite to Nayatt.

North of Nayatt, and separating it from a tract of land called by the Indians Annawomscutt, is a creek known by the name of Mouscochuck, now used as a canal by the Narragansett Brick Company, and on which their manufactory is situated. Annawomscutt brook or creek flows into the bay near the residence of Mr. George Noble, and the section now known as Drownville bore the title of the brook.

In the grand deed to the Proprietors, one other creek is referred to under the name of Mosskituash, which, in the language of the Wampanoags, means a place where grass or rushes grow, and of which the natives made their beds or couches. Mosskituash Creek is within the Wannamoisett bounds, and empties into Bullock's Cove near the Viall Burying Ground.

Owing to the fertility of the soil along the banks of these creeks, rivers and bays, and the facilities which the forests afforded for hunting and trapping, and the waters for fowling and for scale and shell fisheries, a large portion of the tribe occupied the territory of Old Swanzey.

The evidences which exist, to determine the sites of their principal villages and camping-places are numerous. They are marked, not as ours, by their proximity to centres of trade, and by piles of brick and mortar, but by their nearness to the centres where fish and fowl congregated, and by heaps of shells taken from the rivers. The burial grounds of the lesser tribes were near their villages. Their implements of husbandry and domestic life, of war and of the chase, of fowling and of fishing, in the form of stone or iron, have been found in large numbers, in various localities, between the Titi-

cut and Patuxet rivers, and the farmer's ploughshare often unwittingly disturbs the resting-place of the first proprietors of the soil. At Mattapoyset, Towesit, Montop, Kickemuit and Sowams, vast quantities of oyster, clam and quahaug shells, either in heaps or scattered throughout the soil, not only mark their homes, but indicate the antiquity of these favorite resorts.

These are the last material vestiges and memorials of the brave old tribe of the Wampanoags. While time is consuming these, would it not be fitting to restore and preserve the historic and ofttimes euphonious titles over the localities from which they have been removed by the extinction of the tribes themselves.

The introduction between the Pilgrims and Massasoit, in March, 1621, as already described, was the first bond of union between them, and the visit of the Indians was kindly reciprocated in July of the same year, when Edward Winslow and Stephen Hopkins were dispatched on a visit to Sowams. This was the first attempt of the English to explore the interior, and their object was to gain a knowledge of the Pokanoket country, "to apologize for some misbehavior, to establish and to regulate an intercourse, to procure corn, and to strengthen their mutual good understanding."

Before this time the Pilgrims had not set foot outside their little settlement, but now with Squanto as guide, they proceeded on their western exploration, with greater intrepidity and greater hazard than those who now attempt the like service on the frontiers of the far West. They bore as gifts to the Indian chief a horseman's laced coat of red cotton and a chain.

They set out on foot on the morning of the 3d of

July, and at three p. m. of the same day were received with joy at the Indian village of Namasket, in Middleboro', and were refreshed by an Indian repast of bread called Moziun, made of Indian corn, and also with the roes of shad, which were boiled with acorns.

Eight miles further on, they reached the Titicut river, when they found the Namasket Indians fishing at a weir, where they caught plenty of bass. The natives exchanged provisions and shared their lodgings with them in the open fields at night. The land was well cleared and productive, and the evidences were manifest of many settlements along the banks of the stream, but the pestilence of the previous years had been so fatal that the living were unable to bury the dead, and many Indian skeletons lay bleaching on the ground.

Six of the natives joined them in the morning on their journey, and about three miles below the Taunton Green they reached a fording place where two old Indians on the west bank of the stream prepared to resist their passage.

A show of friendship and a bracelet of beads conquered their hostile spirit, and the emigrants or ambassadors were received with the kindest welcome, and the natives vied with each other in acts of hospitality, by giving them food, by carrying them in their arms over the small rivers, and by kindred acts of civility. In passing down the Taunton river they found evidences that the country had been recently thickly settled, but rank weeds spread over the fertile soil, and desolation now reigned throughout the country.

Traveling on through the Indian country, known as Mattapoyset, in the eastern part of Swanzey, they

came to an Indian village, where they were fed with fish and oysters, and in the afternoon arrived at Pokanoket or Sowams, the residence of Massasoit. They discharged their muskets as a salute to the grand sachem, and received from him a hearty welcome. The coat and chain pleased the chief and his people highly, and Massasoit pledged them his constant friendship, promised to prevent any further molestation by his people, and to send seed corn to Patuxet or Plymouth, as they requested. He then addressed his own people, spoke of his extensive dominions, and encouraged trade with the English. With all his greatness, however, the royal commissariat was limited to two fishes to be distributed between forty guests; and between scanty food, filthy cabins and sleepless nights, they were compelled to frame excuses for a hasty departure, and on Friday morning before sunrise they turned their faces towards Plymouth with Tokamahamon as guide, leaving Squanto to barter with the natives. A two days trip, by the same route as they came, brought the embassy home again, to relate to their friends the wonders of the new country and to receive their congratulations over their successful mission. Winslow and Hopkins were the first white men who ever trod this soil of whom we have any reliable record. Their mission was a peaceful one; they little dreaming, perhaps, that night as they slept by the side of the powerful sachem, that in fifty years or a little more, the little settlement of Plymouth would have extended its plantations and its government too, over the whole forty miles over which they had travelled.

And the kind-hearted Indian king had no conception of the fact that a half century would witness the white

man's cabin, where then the smoke of his wigwam ascended, or that a new civilization would so soon, if ever, plant its foundation, upon the ruins of this early barbarism. On one of these visits Massasoit was sick. Says Cotton Mather, "the fees he paid his English doctor, were a confession of the plot among several nations of the Indians to destroy the English." This information was most timely to the English, and enabled them to ward off the threatened conspiracy which had been formed between the Massachusetts tribe and the people to the south and west of Plymouth, and which Massasoit had been often and urgently solicited to aid in carrying out. The cause of the jealousies and combinations against the whites at this time was owing to the unkind treatment of the natives by a company of men who had settled at Plymouth, and called "Weston's Plantation of Settlers," from the name of their leader.

The character of these settlers was profligate and unprincipled, and after they had become reduced to extreme penury by their idleness and dissolute habits, excited the ill-will of the Indians by fraudulent dealings and by theft. Massasoit advised Winslow, that the English should make an immediate attack upon the Massachusetts, lest after the tribes had destroyed the Weymouth settlement, they should fall upon the people of Plymouth and easily destroy them. The prompt and brave action of Miles Standish, with his "little army of eight men," soon put an end to this destructive plot, by the slaughter of a few of the leaders among the Massachusetts and the dispersion of the rest into unhealthy swamps where disease and death made conquest of many of them. When the pious Robinson heard of these

deeds, he was much grieved and said, "Oh that you had converted some, before you had killed any."

Thus the humane acts of Winslow and Hampden, in saving, by providential aid, the life of Massasoit, were repaid by friendly counsels, which preserved the infant colony from complete extermination. While an Indian's revenge is proverbial, his gratitude should also be kindly remembered, and the dwellers in Plymouth and Bristol counties ought ever to cherish in grateful memories the name of Massasoit, of Sowams, who saved their ancestors and their colony from a premature but inevitable destruction.

The path broken and trodden between Sowams and Plymouth by the pioneers, Winslow, Hopkins and Hampden, became in process of time a well-beaten highway for the interchange of the products of the chase for the implements of civilization used in husbandry and hunting. Although as the elder Cushman justly said, "the first care of the Plymouth adventurers was to settle religion before either profit or advantage," yet the circumstances of their colonization demanded the utmost use of every opportunity offered to secure money, to repay their outfit and the traders who had aided their establishment in the new world. They were not greedy of amassing money or lands for their own sake, so much as to meet the large demands made upon them in the first years of their settlement by the London and Plymouth merchants. From England they received cloth, coats, hatchets, hoes, knives, kettles, plates, shoes, powder, shot and guns. These they exchanged with the Indians for the furs of beaver, mink and otter, and the skins of deer and foxes, which they shipped to Eng-

land; and their tours of inspection among the Massachusetts, the Kennebecks, the Wampanoags, and the Manhattoes, were mainly to secure friendly commercial relations.

It is said that Gov. Winslow, on his return from a western tour, visited again his friend Massasoit, whom he solicited to accompany him to Plymouth. When they approached the settlement, the chief sent an Indian messenger privately, to inform the whites that Winslow was dead. Great grief came over them at such tidings, until the arrival of the party, when to their happy surprise Winslow made his appearance with the rest. When asked why he sent such word, Massasoit replies, "That they might be the more glad to see him, when they came." While Squanto and Hobbamok acted as agents for the colonists in their traffic, frequent visits were undoubtedly made by the leading men among them. Among them we may mention the names of Miles Standish, Thomas Willett and Edward Winslow, and we do not wonder that as they looked out upon the charming landscape and *waterscape* at Mattapoyset, Sowams and Popanomscut, they should have selected these lands for occupation, in preference to the bleak shores of old Plymouth.

PROPRIETARY HISTORY.

The social, civil and business relations of the Pilgrims, made their society a pure *Commonwealth*. With the exception of the house, which each family built, and the little garden patch adjoining, all things were in common. The lands were owned and cultivated as a common interest, and the products of tillage, hunting,

fishing and trade were gathered in a common stock for the benefit of all. At first, one acre was allowed for present use, then two acres, afterwards sixteen, and at the expiration of ten years from the landing, we find many of the settlers possessed of large tracts of land.

As their numbers and possessions increased, other settlements sprang up around Plymouth, each with its church as the leading element of government. At Duxbury, Marshfield and Scituate, separate settlements were thus first formed. The lands were held by occupancy or by grant from the Plymouth Court, and not by any title founded on English law.

With reference to Indian purchases, the Court passed a law that no title should be valid unless confirmed by it. In order to secure larger possessions, of which they soon became greedy, several persons would unite in the purchase of a large territory of the natives, and on application to the Court, a charter was issued to them under the title of a proprietary, and the owners were called proprietors. After settlements had been made upon the proprietors' lands in sufficient numbers to justify the act, an incorporation was granted, by which the proprietary was created a town, all unsold lands still remaining in the hands of and under the control of the proprietors.

Thirty years had stamped success upon the planting of the little colony, and the skilful as well as brave management of affairs had secured peace and good will with all their neighbors.

Their previous prosperity swelled their desire for larger gains, while the large quantity of unoccupied lands satisfied the natives, who, as yet, saw no reasons



which should awaken their jealousy, at the steady intrusion of the settlers.

In a "Memorial, or Record of ye Lands at Sowams, alias Sawomsett," I find the first record of any action by the original proprietors, with all their signatures attached.*

As we have already seen, Massasoit had already made a formal transfer of all his territorial possessions and allegiance to King James, his successors and agents. In order to confirm their title, we find that the proprietors of Sowams and Mattapoyset sought and secured of the sachem a deed of the land granted them by the Plymouth Court, under the signatures of the chief and his son Wamsetto.

This is supposed to be the last deed which Massasoit ever signed, and in it he earnestly urged the proprietors to insert the clause, "never to draw away any of his people to the Christian religion," for he, with consistent faith, believed that the Great Spirit would preserve his race, only as they bore loyalty to their heathen worship, while the Pilgrims, with a better knowledge and a purer belief, sought to establish Christianity as well as civilization, with the feeling that the latter was dependent on the former for its advancement.

The following is a copy of this deed, taken from the Record Book of the "Proprietors of Sowams and parts adjacent."

THE GRAND DEED OF SAILE OF LANDS from Osamequin and Wamsetto, his son, dated 29th March, 1653.

TO ALL PEOPLE to whome these presents shall come, Osamequin and Wamsetto his eldest Sone Sendeth greeting. KNOW YEE, that wee the said Osamequin and Wamsetto, for & in Con-

* Appendix A.

sideration of thirty-five pounds sterling to us the said Osamequin and Wamsetto in hand payd By Thomas Prince Gent; Thomas Willett Gent; Miles Standish Gent; Josiah Winslow Gent; for And in the behalfe of themselves and divers others of the Inhabitants of Plimouth Jurisdiction, whose names are hereafter specified, with which said summe we the said Osamequin and Wamsetto doo Acknowledge ourselues fully satisfied, contented and payd, HAUE freely and absolutely bargained and Sold Enfeoffed and Confirmed and by these presents Doo Bargaine Sell Enfeoffe and Confirm from us the said Osamequin and Wamsetto and our and Euery of our haiers unto Thomas Prince, Thomas Willett, Miles Standish. Josia Winslow, Agents for themselves and William Bradford Senr Gent; Thomas Clark, John Winslow, Thomas Cushman, William White, John Adams and Experience Mitchel, to them and Every of them, their and Every of their haiers and assigns forever:

All those Severall parcells and Necks of upland, Swamps and Meadows Lyeing and being on the South Syde of Sinkhunch Els Rehoboth Bounds and is bounded from a Little Brooke of water, called by the Indjans, Mosskituash Westerly, and so Ranging by a dead Swamp, Eastward, and so by markt trees as Osamequin and Wamsetto directed unto the great River with all the meadow in and about ye Sydes of bothe the Branches of the great River with all the Creeks and Brooks that are in or upon any of the said meadows, as also all the marsh meadow Lying and Being wth out the Bounds before mentioned in or about the neck Called by the Indians Chachacust, Also all the meadow of any kind Lying and being in or about Popasquash neck as also all the meadow Lyeing from Kickomuet on both sides or any way Joyning to it on the bay on Each Side.

TO HAUE AND TO HOLD all the aforesaid upland Swamps Marshes Creeks and Rivers withe all their appurtinances unto the aforesaid Thomas Prince, Thomas Willett, Miles Standish, Josia Winslow and the rest of the partners aforesaid to theme, And Every of them their and Every of their haiers Executors And assigns for Ever And the said Osamequin and Wamsetto his Sone Covenant promise and grant, that whensoever the Indians shall Remoue from the Neck that then and from thenceforth the aforesaid Thomas Prince Thomas Willett Miles Standish Josiah Winslow shall enter upon the Same by the Same Agreement as their Proper Rights And Interest to them and their haiers for Ever.

To and for the true performance of all and Every one of the aforesaid severall Peticulars wee the said Osamequin and Wamsetto Bind us and every of us our and every of our haiers

Executors and Administrators and Assignes firmly by these presents.

In witness whereof wee haue hereunto sett our hands and Seales this twentieth day of March, anno Domini 1653.

The marke us of)
OSAMEQUIN & a (Seale.)
WAMSETTO M & (Seale.)

Signed, Sealed and Delivered,
in ye presence of us.

JOHN BROWNE
JAMES BROWNE
RICHARD GARRETT

1135627

The original proprietors of Sowams and Mattapoysett dwelt at Plymouth and the neighboring towns. As this was the capital town of the colony, it was the most convenient place for assembling the proprietors for the transaction of all business connected with the division and settlement of the territory under their charge, and here the first meetings of the original owners of all the Plymouth colony proprietorship were held. These joint stock companies purchased the lands, assumed all charges with reference to the survey and division of them, and sold, as occasion offered, to those who wished to become actual settlers upon them. Often the same men held shares or interests in several proprietaries, just as now a man may hold shares and a control in several banks. The democratic principle of majorities ruled in most of their decisions, and their records were kept by an officer called the Proprietors' clerk.

Their own title to the lands was secured by Indian deeds and confirmed by grants from the Plymouth Courts.

The several divisions of the land were recorded by the clerk, and this record constituted each proprietor's claim to the lands. Legal sales were confirmed by

deeds, which are the first land records in our town and county offices.

The first business of the proprietors was the division of the whole of the land grant into shares, and the assignment to each share of a particular portion of the upland, both timbered and cleared. Each of these lots consisted originally of eighty acres, and a whole share was entitled to two lots or one hundred and sixty acres. The land was surveyed and divided on this plan, the length of the lots extending east and west, and they were numbered one, two, three, &c., commencing on the South line of the grant.

The fresh and salt meadows adjoining the creeks and rivers, were divided into lots of ten acres each, as far as could be. Sometimes the share of meadow lands was in two localities, in order that an equal quality as well as quantity might be assigned to each.

While carefully consulting for their business prosperity, the early settlers of our town did not forget that the highest success of their undertakings depended not only on the planting of good settlers, as the basis of a thriving town, but also in the encouragement of education, morality and religion as agencies in sustaining its truest interests; hence, we find their first acts were to establish a godly ministry and an efficient system of public instruction. In order that the pastor and teacher might receive a part of their support of the meagre contributions of the people, certain lands were set apart, called the pastors and teachers lands, the proceeds of which aided in their maintenance. These lands were set apart and used as funds for these noble purposes, until, by a multiplication of church interests, the estab-

lishment of several churches, and the divisions of the old town, they have been sub-divided and sold for the benefit of each particular interest which claimed them.

Besides the "home lots," as they were called, the meadow lots and the pastor's and teacher's lots, the remaining patches of undivided lands, lying in parcels of a few acres each, in different parts of the town, were called common lots, subject at any time to the disposal of a majority of the proprietors, and the proceeds to be used for their common benefit.

Under date of December 25, 1660, appears the following record :

" We whose names are hereunder written the proprietors of these lands called and known by the name of the Sowames lands do unanimously and jointly bind ourselves and covenant to perform these petitions, First. That none of us shall at any time let or sell any of the said lands to any stranger that is not already a proprietor with us without the joint consent of us all subscribed under our hands, vid, neither uplands nor meadow.

JOHN BROWN,	PETER HUNT,
THOMAS WILLETT,	HENRY SMITH,
STEPHEN PAINE,	PHILIP WALKER,
JOSEPH PECK,	THOMAS CHAFFEE,
JOHN ALLEN,	SAMUEL NEWMAN."

POPANOMSCUT LANDS.

The meadows, fresh or salt, about Popanomscut or Phebe's Neck, alias Barrington, were divided and owned as follows :

The first lot, originally Thomas Clarke's and sold to John Allen, extended from Barrington Bridge along the Swanzey or Warren river to a point near Scamscommuck Spring.

The next lot south, on the east side of Chachapacas-

sett Neck, was owned by John Adams, and was sold by him to John Allen and Joseph Peck.

Lot number three, beginning at "a great rock in the bay," at the south end of the Neck, and extending about "Hide's Hole," was a common lot, and was bought by John Allen, the Pecks, Browns, Samuel Newman the Rehoboth minister, and others.

Gov. Bradford owned the fourth lot, which extended along the Bay, from "Hide's Hole" towards Nayatt, and sold it to Rev. Mr. Newman, Nathaniel and Israel Peck.

John Brown, Senior, was the proprietor of the lands from this tract to Nayatt Point, which were transferred to his sons, James and Capt. John Brown.

"The next lot, origionally Capt. Miles Standishes, begineth at Nayat beach or creek and takes in all the meadow of any sort or kind on both sides of Mouscochuck northerly creek, and also on both sides the easterly creek and all the meadow on Anawomscut creek so far up as the moable land lyeth according to the tenor of the grand deed, all which meadow situate lying and being on the easterly creek and all the meadow on the east side of the northerly creek and all the meadow on Nayett side pertaineth to Mr. James Brown and Capt. John Brown. And all the other meadows on the West side of the northerly creek and all the meadows lying upon Anawomscut creek pertains to Captain Thomas Willett sinse Alliannated to William Allen."

LANDS UPON NEW MEADOW NECK AND WARREN AND PALMER RIVERS.

The first lot, commencing at Tyler's Point and extending along the shore of Warren river to Kelley's Bridge, was owned by Experience Mitchel and sold to John Brown, Senior. Above this lay a common meadow, which adjoined a lot of Thomas Cushman's, bought by Thomas Willett.

Gov. Prince owned the next lot on the north, and sold it to John Brown, Senior.

Josiah and John Winslow owned the meadows about Barneysville, and Thomas Willett owned "two lots of meadow called Broad Cove," supposed to be what is now the part of Palmer's River near Barneysville.

John Adams chose the lands on the west side of Palmer's river, "over against Rocky River," and sold to Joseph Peck and John Allen, Senior. His nearest neighbor on the north was John Winslow, who owned all the meadow and mowable land to the upper end of the Salt Marsh river, called New Meadow, now Palmer's river.

On the east side of the river, Josiah Winslow owned a tract "near or by the clay pits," where bricks are now manufactured, above Barneysville.

Lots two and three originally belonged to Thomas Cushman, which he sold to Capt. Willett. They extended from the clay pits "to a white oake marked and blown up by the roots on an island of upland in the said meadow to a certain white oake tree on the upland likewyse blown up." A special bounty is offered to the person who will identify the last named bounds.

The next lot begins "at the root of the white oak tree, where the two last lots end," and extends southerly. It was owned by the Whites, Peregrine and Resolved.

The fifth and sixth lots lay to the west of Rock Raymond and Judge Haile's residence, and were owned by Josiah Winslow and Governor Bradford, and bounded by flat rocks and pine trees.

The last lot in this section was owned by Governor Prince, and extended along Belcher's Creek and Cove.

Such is the summary of the meadow lands of the original proprietors, as attested by John Allen, Noah Floyd and John Brown, who were appointed in 1681 a committee to search, examine, and state these things to their best skill and ability.

I have thus traced out these proprietorships at Sowams, that the owners thereof of to-day may know through what a noble line their heritage has descended, and if their pleasure in knowing fully equals my own in the research, we shall both be repaid by what might seem to some a tedious trial of one's patience, if not "Love's labor lost."

TOWN AND LAND FENCES.

It was the custom in olden time, not only to fence the lands of individuals, but also to surround the whole township with a fence.

At the first meeting of the original planters of Rehoboth, held at "Weimoth the 24th of the 8th month (October) 1643,"

"It was ordered that those who have lottes granted and are —— inhabitants, shall fence the one end of their lottes and their part in the common fence, in the same time, by the 20th day of April next, or else forfeit their lottes to the disposal of the plantation."

It will readily be seen that fencing "one end of their lottes," secured the enclosure of the whole plantation, while the "common fence" spoken of, probably refers to the fence which enclosed the whole town, built in common by the settlers. As the south line of Rehoboth was the north line of Sowams and afterwards of Swanzey, a part of the "common fence" or town fence here

referred to, was the original boundary between the two settlements.

This fence is described as a "five Rayle fence," extending from Patuckquet, now Providence river, to the river by Bowen's Bridge, which is now known as Runen's Bridge, across the upper end of New Meadow Neck towards Broad Cove, a name given to a part of Palmer's or Warren river, near the village of Barneysville. That portion of the line of fence between Runen's and Palmer's rivers, was near the present boundary line between Swanzey and Barrington and Seekonk. I have been able to trace a portion between Providence and Runen's rivers, and suppose that it extended in nearly an east and west direction between these rivers, and north of the present boundary between Barrington and East Providence. The eastern, western and southern boundaries of Sowams and of Old Swanzey had a water enclosure, with the exception of that part which adjoined the Indian settlements, and the territory of Montop Neck. A fence was built across the Neck near the present boundary line between the towns of Bristol and Warren, and was the basis of it. These several fences prevented the cattle, horses and hogs, which were allowed to run at large on the common lands, from making depredations upon the lands of the Indians, which were not fenced, and also aided in preserving friendly relations among their more civilized neighbors.

The vagueness of the original bounds of large tracts of land, as described in the first transfers from the Indians, and from the planters to each other, led into unavoidable difficulties between towns and individuals.

The grant by Rehoboth, in 1645, to Mr. John Browne,

of a parcel of land on the north end of Wannamoisett Neck, which had been recently vacated by the Indians, and the occupancy by the inhabitants of Rehoboth, of certain lands on New Meadow Neck, within the jurisdiction of the Sowams planters, led to a meeting of delegates of the two settlements, and an adjustment of certain points at dispute, concerning the meadows and boundary lines.

The results of the conferences are thus recorded :

An agreement made between the Delegates of Rehoboth and the Proprietors about ye Meadow and the bounds of the Said Lands of Sawoms, Dated the 29th June, 1653.

Whereas the town of Rehoboth the 28th June, 1653, did depute and authorize Stephen Payne, Richard Bowen, Thomas Cooper and William Sabine, as their Delegates to treat and conclude with Capt. Miles Standish, Captain Thomas Willett, and Josias Winslow, Concerning such Lands And all other matters as are in difference betwixt the Town of Rehoboth and the aforesaid Capt. Miles Standish and Capt. Thomas Willett, Josias Winslow—and the rest that are interested in said Lands it is Concluded as followeth.

1. That all such Marsh or meadow Lyeing on either side of the river Running under the Bridge, Commonly called Bowens Bridge or the Common Fence, and usually called the hundred Acres which said Meadow were allotted in several Allotments at the first settling of the Towne, all those meadows are to remain unto the several Inhabitants of the towne as their true Proprieties.

2. That all such Lands as the Towne of Rehoboth, formerly passed over unto Mr. John Browne by an agreement of such Articles as now stand in the Towne Booke bearing date the 29th 10th Month 1645, and also recorded in the Court of Plimouth, the summe of the said Lands, so many acres as the Said Lands shall arise unto when it is Measured, shall be Layed forth for the use of the Said Capt. Miles Standish, Capt. Thomas Willett, Josias Winslow and the rest on the north side of the Lyne betwixt the Towne and the markt trees neere to Mr. Brownes ffence, from the salt water to the River Called Bownes Bridge River.

3. Ffor all such marshes as lye on the west side of the River running downe toward the Common ffence and Butting on the East

End of some house Lotts now Layd forth. If ye said Capt. Standish, Capt. Willett, Josias Winslow and the rest shall desier the same at any tyme hereafter, they shall have them, allowing the true valuation thereof out of such Meadows as lyes upon ye west shoare of Sawams River at the uper End of the same as shall be valued by two Indefforent men.

4. That the Towne of Rehoboth at any time within three years after the date hereof Shall remove the Common ffences & in the mean time Suffisiently reparaire the Same. And when they do Remove ye same they shall Sett it vpon their own Land in the Lyne betwixt the Towne and the Parties aforesaid from the Salt Water at High Water marke of Patuckitt vnto the River running under Bowens Bridge & uphold it.

5. The Towne of Rehoboth shall make a suffisient ffence to keepe horses and Cattle from Rangeing into the Neck of Land Called the New Meadow Neck and mainetaine the Same.

6. That Timber on either side Shall be Lawfull to be made use of from time to time for the Meadows aforesaid for their fencing.

7. That for such Meadows as lye to the north side of the great Plaine, it shall be lawfull for the towne to make use of untill ye aforesaid persons interested doe see cause to use ye sd meadows, or if att any time they shall sell them, the Towne to have the first refusall of Buying them.

STEPHEN PAYNE,
RICHARD BOWEN,

THOMAS COOPER,
WILLIAM SABIN.

Bowen's Bridge River, here referred to, is the upper part of Barrington River, and probably received its name from Richard Bowen, a Rehoboth proprietor, who owned a large tract of land along this stream.

The "Hundred Acres" referred to heretofore, included the salt and fresh meadows on both sides of the upper part of Barrington river, with the meadows on the south of "Nocome Hill," now known as "The Tongue." This name, ("Hundred Acre") is now often applied to the cove on the east and southeast of "The Tongue." Many portions of these meadows are still owned by the people of Rehoboth and Seekonk, the descendants of the original owners.

In 1662 an agreement was made between the same committee on the part of Rehoboth and the Sowams proprietors, by which the line of the two proprietorships was removed one-eighth of a mile northward, and as an equivalent for the land thus transferred, Standish, Willett and others were to build and keep the common fences in repair.

This agreement reads as follows :

January 29th, '62.--A new contract or agreement was made betwixt Capt. Thomas Willett and the rest of the purchasers and the Towne of Rehoboth, to prevent both prasant and future trouble as also for the preservation of there mutual peace to them and their successors.

At A full Towne meting Lawfully warned it was voted and concluded by the Towne that Capt. Thomas Willett and the rest of the purchasers, there heirs and successors, should have Seaven Score Rord of Land and the fence upon the neck from their Line towards the Town and soe ranging from the river Commonly called Patuxect river, crose the Neck to the river by Bowens bridge, and forty rods of Land on the New Meadow Neck and the fence from there Lyne towards the Town crosse the Neck towards broad Cove, provided the Town there heirs and successors should forever be free from all former ingagements or Covenants of either making or upholding any fence or fences upon the fore mentioned Neck or Necks To which proposition Capt Willett and the rest of the purchasers assented And Capt Willett promised to the Towne the wrightings in convenient time.

Ensine Smith and Philip Waker, Joseph Peck and Nicholas Peck were chosen by the Towne and purchasers to measure out the Land and the charges to be equally divided. This fore mentioned vote was assented to by the Towne save only Gilbert Brooks and John Woodcock who declared their dissent.

In the division of the lands of Sowams, public roads were laid out for the convenience of general travel, and by-ways for private advantage. The former varied in width from two to eight rods, some of which still retain their original width, to testify to the generosity and

public spirit of the planters. The proprietors' records describe their localities. Some of these roads have been reduced in width by sales of the towns, and others have never been opened.

I have presented some of the leading facts of our early history, prior to the actual settlement of the town, when as yet the Indians still roamed over its fields and woods for game, and sought a portion of their food from these waters. I have confined myself to the western section of the town, because this proprietary was formed before that of Shawomut or Somerset, which was established and laid out in 1677, at the close of Philip's war.

Names of Proprietors at Sowams, prior to 1680.

William Bradford,	John Winslow,
Thomas Prince,	Experience Mitchell,
Edward Winslow,	Knelm Winslow,
Thomas Cushman,	Resolved White,
Thomas Clark,	Peregrine White,
John Adams,	Myles Standish, Sen.,
Josiah Winslow,	James Brown,
Thomas Willett,	John Saffin,
John Brown,	Nathaniel Paine,
Stephen Paine,	Stephen Paine, Jr.,
Joseph Peck,	Israel Peck,
John Allen,	Jona. Bosworth,
Peter Hunt,	Joseph Chaffee,
Henry Smith,	Abraham Perrin,
Philip Walker,	James Brown. Jr.,
Thomas Chaffee,	John Vial,
Samuel Newman,	Nicholas Tanner,
Noah Floyd,	Samuel Luther,
Hugh Cole,	John Myles, Jr.,
John Myles,	William Ingraham,
Sampson Mason,	Jno. Butterworth,
Obadiah Brown, Sr.,	Benjamin Alby,
Job Winslow,	John Martin,
Richard Sharp,	Gideon Allen,
John Paddock,	Nathaniel Toogood,

John West,
John Thurber,
Thomas Estabrook,
Timothy Brooks,
John Crabtree,
Thomas Barnes,
John Wheaton,
Jacob Ingraham,
William Howard, or Hayward,
Samuel Woodbury,
George May,
Joseph Wheaton,
Zachariah Eddy,
James Cole,
Thomas Manning,
Nathaniel Lewis,
Richard Heath,
Richard Johnson,
Hezekiah Luther,
John Martin,
William Salisbury,
William Hammond,
Nicholas Lange,
William Cahoon,

John Cole,
Joseph Carpenter,
Anthony Lowe,
Richard Burgess,
Joseph Lewes,
Robert Jones,
Nehemiah Allen,
Gideon Allen,
Thomas Mann,
Roger Kinnicutt,
John Thurber, Jr.,
William Bertram,
Nehemiah Allen,
John Dicks,
Hugh Cole, Jr.,
Obadiah Bowen,
Nicholas Peck,
Samuel Walker,
Eldad Kingsley,
Caleb Eddy,
Joseph Kent,
Jeremiah Child,
John West.

THE FIRST BAPTIST CHURCH IN MASSACHUSETTS.

The act of banishment which severed Roger Williams from the Massachusetts colony, was the means of *advancing* rather than *hindering*, the spread of the so-called *heresies* which he so bravely advocated.

As the persecutions which drove the Disciples of Christ from Jerusalem were the means of extending the cause of Christianity, so the principles of toleration and of soul-liberty were strengthened by opposition, in the mind of this apostle of freedom of conscience in the new world. His Welsh birth and Puritan education made him a bold and earnest advocate of whatever truth

his conscience approved, and he went everywhere "preaching the word" of individual freedom. The sentence of exile could not silence his tongue, nor destroy his influence.

"The divers new and dangerous opinions" which he had "broached and divulged," though hostile to the notions of the clergy and the authorities of Massachusetts Bay, were at the same time quite acceptable to a few brave souls, who, like himself, dared the censures and even the persecutions of their brethren, for the sake of liberty of conscience.

The dwellers in old Rehoboth were the nearest white neighbors of Roger Williams and his band at Providence. The Rev. Samuel Newman was the pastor of the church in this ancient town, having removed with the first settlers from Weymouth in 1643. Learned, godly and hospitable as he was, he had not reached the "height of that great argument," concerning human freedom, and while he cherished kindly feelings towards the dwellers at Providence, he evidently feared the introduction of their sentiments among his people. The jealous care of Newman to preserve what he conscientiously regarded as the purity of religious faith and polity, was not a sufficient barrier against the teachings of the founder of Rhode Island.

Although the settlers of Plymouth Colony cherished more liberal sentiments than their neighbors of the Bay Colony, and sanctioned the expulsion of Mr. Williams from Seekonk only for the purpose of preserving peace with those whom Blackstone called "the Lord Bretheren," yet they guarded the prerogatives of the ruling church order as worthy not only of the *respect*,

but also the *support* of all. Rehoboth was the most liberal, as well as the most loyal of the children of Plymouth, but the free opinions which the planters brought from Weymouth, where an attempt had already been made to establish a Baptist church, enabled them to sympathize strongly with their neighbors across the Seekonk river.

"At this time," says Baylies, "so much indifference as to the support of the clergy was manifested in Plymouth Colony, as to excite the alarm of the other confederated colonies. The complaint of Massachusetts against Plymouth on this subject, was laid before the Commissioners, and drew from them a severe reprehension. Rehoboth had been afflicted with a serious schism, and by its proximity to Providence and its plantations, where there was a universal toleration, the practice of free enquiry was encouraged, and principle, fancy, whim and conscience, all conspired to lessen the veneration for ecclesiastical authority."

As the "serious schism" referred to above led to the foundation of the first Baptist Church within the Commonwealth of Massachusetts, on New Meadow Neck in Old Swanzeey, it is worthy of record here.

The leader in this church revolt was Obadiah Holmes, a native of Preston, in Lancashire, England. He was connected with the church in Salem from 1639 till 1646, when he was excommunicated, and removing with his family to Rehoboth, he joined Mr. Newman's church.

The doctrines and the discipline of this church proved too severe for Mr. Holmes, and he, with eight others, withdrew in 1649, and established a new church by themselves.

Mr. Newman's irascible temper was kindled into a persecuting zeal against the offending brethren, and, after excommunicating them, aroused the civil authorities against them. So successful was he that four petitions were presented to the Plymouth Court; one from Rehoboth, signed by thirty-five persons; one from Taunton; one from all the clergymen in the colony but two, and one from the government of Massachusetts. How will the authorities at Plymouth treat this first division in the ruling church of the colony? Will they punish by severe fines, by imprisonment, by scourgings, or by banishment. By neither, for a milder spirit of toleration prevailed, and the separatists were simply directed to "refrain from practices disagreeable to their brethren, and to appear before the Court."

In 1651, sometime after his trial at Plymouth, Mr. Holmes was arrested, with Mr. Clarke, of Newport, and Mr. Crandall, for preaching and worshipping God with some of their brethren at Lynn. They were condemned by the Court at Boston to suffer fines or whippings. Holmes refused to pay the fine, and would not allow his friends to pay it for him, saying that, "to pay it would be acknowledging himself to have done wrong, whereas his conscience testified that he had done right." He was accordingly punished with thirty lashes from a three-corded whip, with such severity, says Gov. Jenks, "that in many days, if not some weeks, he could take no rest, but as he lay upon his knees and elbows, not being able to suffer any part of his body to touch the bed whereon he lay."

Soon after this, Holmes and his followers moved to Newport, and, on the death of Rev. Mr. Clarke, in 1652,

he succeeded him as pastor of the First Baptist Church in that time. Mr. Holmes died at Newport in 1682, aged 76 years.

The persecution offered to the Rehoboth Baptists, scattered their church, but did not destroy their principles. Facing the obloquy attached to their cause, and braving the trials imposed by the civil and ecclesiastical powers, they must wait patiently God's time of deliverance. That their lives were free from guile, none claim. That their cause was righteous, none will deny, and while the elements of a Baptist church were thus gathering strength on this side of the Atlantic, a leader was prepared for them, by God's providence, on the other. In the same year that Obadiah Holmes and his band established their church in Massachusetts, in opposition to the Puritan order, Charles the First, the great English traitor, expiated his "high crimes and misdemeanors" on the scaffold at the hands of a Puritan Parliament. Then followed the period of the Commonwealth under Cromwell, and then the Restoration, when "there arose up a new king over Egypt, who knew not Joseph." The Act of Uniformity, passed in 1662, under the sanction of Charles the Second, though a fatal blow at the purity and piety of the English church, was a royal blessing to the cause of religion in America. Two thousand bravely conscientious men, who feared God more than the decrees of Pope, King or Parliament, were driven from their livings and from the kingdom. What was England's great loss was America's great gain, for a grand tidal wave of emigration swept westward across the Atlantic to our shores. Godly men and women, clergy and laity, made up this exiled band,

too true and earnest to yield a base compliance to the edict of conformity. For thirteen years here the Dissenters from Mr. Newman's church waited for a spiritual guide, but not in vain; for among the number who sought a refuge from religious oppression, we find John Myles, of Swansea, Wales.

How our Baptist brethren here conducted themselves during these years, and the difficulties they may have occasioned or encountered, we know but little. Plymouth, liberal already, has grown more lenient towards church offenders in matters of conscience. Mr. John Brown, a citizen of Rehoboth, and one of the magistrates, has presented before the Court his scruples at the expediency of coercing the people to support the ministry, and has offered to pay from his own property the taxes of all those of his townsmen who may refuse their support of the ministry. This was in 1655. Massachusetts Bay has tried to correct the errors of her sister colony on the subject of toleration, and has in turn been rebuked by her example.

Leaving the membership awhile, let us cross over to Wales to find their future pastor and teacher, — John Myles.

Wales had been the asylum for the persecuted and oppressed for many centuries. There freedom of religious thought was tolerated, and from thence sprung three men of unusual vigor and power. Roger Williams, Oliver Cromwell and John Myles. About the year 1645, the Baptists in that country, who had previously been scattered and connected with other churches, began to unite in the formation of separate churches, under their own pastors. Prominent among these was

the Rev. Mr. Myles, who preached in various places with great success, until the year 1649, when we find him pastor of a church which he organized in Swansea, in South Wales. It is a singular coincidence that Mr. Miles' pastorate at Swansea, and the separation of the members from the Rehoboth church, a part of whom aided in establishing the church in Swanzezy, Massachusetts, occurred in the same year.

During the Protectorate of Cromwell, all dissenters enjoyed the largest liberty of conscience, and, as a result, the church at Swansea grew from forty-eight to three hundred souls. Around this centre of influence sprang up several branch churches, and pastors were raised up to care for them.

Mr. Myles soon became the leader of his denomination in Wales, and in 1651 he was sent as the representative of all the Baptist churches in Wales to the Baptist Ministers' meeting, at Glaziers' Hall, London, with a letter, giving an account of the peace, union and increase of the work. As a preacher and worker he had no equal in that country, and his zeal enabled him to establish many new churches in his native land.

The act of the English Saint Bartholomew's Day, in 1662, deprived Mr. Myles of the support which the government under Cromwell had granted him, and he, with many others, chose the freedom of exile to the tyranny of an unprincipled monarch. It would be interesting for us to give an account of his leave-taking of his church at Swansea, and of his associates in Christian labor, and to trace out his passage to Massachusetts, and to relate the circumstances which led him to search out and to find the little band of Baptists at Rehoboth.

Surely some law of spiritual gravitation or affinity under the good hand of God thus raised up and brought this under-shepherd to the flock thus scattered in the wilderness.

Nicholas Tanner, Obadiah Brown, John Thomas, and others, accompanied Mr. Myles in his exile from Swansea, Wales. The first that is known of them in America was the formation of a Baptist church at the house of John Butterworth in Rehoboth, whose residence is said to have been near the Cove in the western part of the present town of East Providence. Mr. Myles and his followers had probably learned at Boston, or at Plymouth, of the treatment offered to Holmes and his party, ten years before, and his sympathies led him to seek out and unite the elements which persecution had scattered. Seven members made up this infant church, viz. : John Myles, pastor, James Brown, Nicholas Tanner, Joseph Carpenter, John Butterworth, Eldad Kingsley and Benjamin Alby. The principles to which their assent was given were the same as those held by the Welsh Baptists, as expounded by Mr. Myles. The original record book of the church contains a list of the members of Mr. Myles' church in Swansea, from 1640 till 1660, with letters, decrees, ordinances, &c., of the several churches of the denomination in England and Wales.

This book, now in the possession of the First Baptist Church in Swansey, Massachusetts, is probably a copy of the original Welsh records, made by or for Mr. Myles' church in Massachusetts, and the sentiments of which controlled their actions here.

Of the seven constituent members, only one was a member of Myles' church in Wales, Nicholas Tanner.

The others were probably residents of Rehoboth at the time of their arrival. James Brown was a son of John Brown, both of whom held high offices in the Plymouth colony, whom we shall have occasion to notice in another connection. Mr. Newman and his church were again aroused at the revival of this dangerous sect, and they again united with the other orthodox churches of the colony in soliciting the Court to interpose its influence against them, and the members of this little church were each fined five pounds, for setting up a public meeting without the knowledge and approbation of the Court, to the disturbance of the peace of the place; ordered to desist from their meeting for the space of a month, and advised to remove their meeting to some other place where they might not prejudice any other church.

The worthy magistrates of Plymouth have not told us how these few Baptist brethren "disturbed the peace" of quiet old Rehoboth. Good old Rehoboth, that roomy place, was not big enough to contain this church of seven members, and we have to-day to thank the spirit of Newman and the order of Plymouth Court for the handful of seed corn, which they threw away on the waters, which here took root and has brought forth the fruits of a sixty fold growth.

From a careful reading of the first covenant of the church, we judge that it was a breach of ecclesiastical, rather than of civil law, and that the fines and banishment from the limits of Rehoboth were imposed as a preventive against any further inroads upon the membership of Mr. Newman's church.

In obedience to the orders of the Court, the members

of Mr. Myles' church looked about for a more convenient dwelling-place, and found it, as near to the limits of the old town and their original homes, as the law would allow. Within the bounds of Old Swansey, in the northern part of the present town of Barrington, they selected a site for a church edifice. The spot now pointed out as the location of this building for public worship is near the main road from Warren by Munro's tavern to Providence on the east side of a byway leading from said road to the residence of Joseph G. West, Esq. A plain and simple structure, it was undoubtedly fitted up quickly by their own labor, to meet the exigency of the times. Here they planted their first spiritual home, and enjoyed a peace which pastor and people had long sought for.

The original covenant is a remarkable paper, toned with deep piety and a broad and comprehensive spirit of Christian fellowship.

HOLY COVENANT.

SWANSEY IN NEW ENGLAND.—A true copy of the Holy Covenant the first founders of Swansey Entred into at the first beginning and all the members thereof for Divers years.

Whereas we Poor Creatures are through the exceeding Riches of Gods Infinite Grace Mercyfully snatched out of the Kingdom of darkness and by his Infinite Power translated into the Kingdom of his dear Son, there to be partakors with all Saints of all those Priviledges which Christ by the Shedding of his Pretious Blood hath purchased for us, and that we do find our Souls in Some good Measure wrought on by Divine Grace to desire to be Conformable to Christ in all things, being also constrained by the matchless love and wonderfull Distinguishing Mercies that we Abundantly Injoy from his most free grace to Serve him according to our utmost capacitys, and that we also know that it is our most bounden Duty to Walk in Visible Communion with Christ and Each other according to the Prescript Rule of his most holy word, and also that it is

our undoubted Right through Christ to Injoy all the Priviledges of Gods House which our souls have for a long time panted after. And finding no other way at Present by the all-working Providence of our only wise God and gracious Father to us opened for the Injoyment of the same. We do therefore after often and Soleinn Seeking to the Lord for Help and direction in the fear of his holy Name, and with hands lifted up to him the most High God, Humbly and freely offer up ourselves this day a Living Sacrifice unto him who is our God in Covenant through Christ our Lord and only Savior to walk together according to his revealed word in the Visible Gospel Relation both to Christ our only head, and to each other as fellow-members and Brethren and of the Same Household faith. And we do Humbly praye that through his Strength we will henceforth Endeavor to Perform all our Respective Duties towards God and each other and to practice all the ordinances of Christ according to what is or shall be revealed to us in our Respective Places to exercise Practice and Submit to the Government of Christ in this his Church! viz. furthur Protesting against all Rending or Dividing Principles or Practices from any of the People of God as being most abominable and loathsome to our souls and utterly inconsistent with that Christian Charity which declare men to be Christ's Disciples. Indeed further declaring in that as Union in Christ is the sole ground of our Communion, each with other, So we are ready to accept of, Receive too and hold Communion with all such as by a judgment of Charity we conceive to be fellow-members with us in our head Christ Jesus tho Differing from us in Such Controversial Points as are not absolutely and essencially necessary to salvation. We also hope that though of ourselves we are altogether unworthy and unfit thus to offer up ourselves to God or to do him a—or to expect any favor with, or mercy from Him. He will graciously accept of this our free will offering in and through the merit and mediation of our Dear Redeemer. And that he will imploy and emprove us in his service to his Praise. to whom be all Glory, Honor, now and forever, Amen.

The names of the persons that first joyned themselves in the Covanant aforesaid as a Church of Christ,

JOHN MYLES, Elder,
JAMES BROWN,
NICHOLAS TANNER,
JOSEPH CARPENTER,
JOHN BUTTERWORTH,
ELDAD KINGSLEY,
BENJAMIN ALBY.



The Catholic spirit of Mr. Myles soon drew to the new settlement on New Meadow Neck, many families who held to Baptist opinions, as well as some of other church relations, friendly to their interests. The opposition which their principles had awakened, had brought the little company into public notice, and their character had won for them the respect and confidence of their neighbors.

The Rehoboth church had come to regard Mr. Myles and his followers with more kindly feelings, and, in 1666, after the death of Rev. Mr. Newman, it was voted by the town that Mr. Myles be invited to "preach, viz. ; once in a fortnight on the week day, and once on the Sabbath day." And in August of the same year the town voted "that Mr. Myles shall still continue to lecture on the week day, and further on the Sabbath, if he be thereunto legally called."

This interchange of pulpit relations indicates a cordial sentiment between the two parishes, which is in striking contrast to the hostility manifested to the new church but three years before, when they were warned out of the town, and suggests the probable fact, that animosities had been conquered by good will, and that sober judgment had taken the place of passionate bigotry.

It is probable also that many dwellings were raised near the humble church, as there are appearances of several cellars in that vicinity now vacated. Mr. Myles' house was near the present residence of the late Mason Barney, Esq., at Barneysville.

It was fortified as a place of refuge in time of danger from the Indians, and was often called "Myles' Garrison." It was one of the three defences to which the

inhabitants of Swanzey and Rehoboth resorted for safety during Philip's war.

Previous to 1667, an acquaintanceship had sprung up between Rev. Mr. Myles, Capt. Willett, Mr. Brown, and others of the settlers, which had ripened into close friendship, and the proposition was entertained between them of securing for the Plymouth Court the grant for a new township south of the Rehoboth limits. To this end an application was made for a separate corporation under the name of New Swansea. The name was suggested by Mr. Myles, in remembrance of his former home in Wales, and its original orthography indicates that the waters of the bay near the town were the favorite resort of this bird, and was called the Sea of Swans, or Swansea. This word has been corrupted to Swansey, Swanzey, Swansy and Swanzy. Their application was successful, as will be seen by the following :

GRANT OF NEW SWANSEA.

A true copy of the grant of this Township of New Swansea, lying on Record at the Court of New Plymouth, 1667.

WHEREAS, Liberty hath been formerly granted by the Court of the jurisdiction of New Plymouth, unto Captain Thomas Willett and his neighbors of Wannamoisett, to become a township there if they should see good, and that lately the said Capt Willett and Mr. Myles, and others their neighbors have requested of the Court that they may be a township there or near thereabout, and likewise to have granted unto them such parcels of land as might be accommodate thereunto not disposed of to other townships; this Court have granted unto them all such lands that lieth between the salt water bay and covering Taunton River, viz.: all the land between the salt water and river, and the bounds of Taunton and Rehoboth not prejudicing any man's particular interest, and for as much as Rehoboth hath meadow land within the line of Wannamoisett, and Wannamoisett hath lands within the line of Rehoboth, lying near the

south line of Rehoboth; if the two townships cannot agree about them amongst themselves, the Court reserves it within their power to determine any such controversy.

1667. { The Court hath appointed Capt. Thomas Willett, Mr. Paine, Sen., Mr. Brown, Mr. John Allen, and John Butterworth, to have the trust of admittance of town inhabitants in said town, and to have the disposal of the land therein, and ordering the other affairs of said town. The Court do allow and approve that the township granted unto Capt. Thomas Willett, and others, his neighbors at Wannamoissett, and parts adjacent, shall henceforth be called and known by the name of Swansea.

The entries above are a copy taken out of the Court Records at Plymouth.

NATHANIEL CLARKE, Sec'y.

The organization of towns and the establishment of town governments is a democratic notion, and belongs by right of origin to New England. The town was the germ of the State. From Plymouth and Providence sprang the Commonwealths of Massachusetts and Rhode Island and Providence Plantations. The original settlers formed a pure democracy with inherent rights for determining the policy of the settlement, the character of its inhabitants, the officers who should govern them, and the spirit of the laws which should control them. As the population of the first settlement increased, the nature of the government remained the same, while it was changed from a pure to a representative republic, where a few by the consent and choice of the many, administered all the duties and offices which related to the interests of the whole community. This was the leading characteristic of the New England policy. In this sense, towns were never known or established before, and the success of the State and the nation is primarily due to this system here introduced.

As was noticed in the town grant, Capt. Willett and Mr. Myles were the founders and leading men in establishing New Swansea. The history of the church of which Rev. Myles was the pastor, is therefore inseparably associated with the civil history of the town, and the two elements are united in the legislation of the inhabitants. Indeed it may seem to some from what has already been written, that the town was created for the sole purpose of affording a corporate and legal existence to the Baptist church, which had been founded at Wannamoisett, and of securing a more sure protection to its members.

While this result was secured, we are assured that a broader platform than that of any church organization was proposed, and to Mr. Willett, who was probably a Pedobaptist, we owe the settlement of the following principles, which have made the history of our old town so worthy of preservation, and the character of her population so worthy of commendation. On pages three and four of the town records, I find the following proposals, and the action of the church thereon :

CAPT. WILLETT'S PROPOSALS.

WHEREAS, Capt. Thomas Willett, shortly after the grant of this township, made three following proposals unto those who were with him, by the Court at Plymouth, empowered for the admission of inhabitants, and of granting lots, viz. :

1. That no erroneous person be admitted into the township as an inhabitant, or sojourner.
2. That no man of any evil behavior, as contentious persons, &c., be admitted.
3. That none may be admitted that may become a charge to the place.

The Church here gathered, and assembling, did thereupon make

the following address unto the said Capt. Willett, and his associates, the Trustees aforesaid :

We being engaged with you, (according to our capacity) in the carrying out of a township, according to the grant given us by the honored Court, and desiring to lay such a foundation thereof as may effectually tend to God's glory, our future peace and comfort, and the real benefit of such as shall hereafter join with us herein, as also to prevent all future jealousies and causes of dissatisfaction or disturbance in so good a work, do in relation to the three proposals made by our much honored Capt. Willett, humbly present to your serious consideration (before we further proceed therein) that the said proposals may be consented to and subscribed by all and every town-man under the following explications :

“ That the first proposal relating to non-admission of erroneous persons may be only understood under the explications following, viz. : of such as hold damnable heresies inconsistent with the faith of the gospel, as to deny the Trinity or any person therein ; the Deity, or sinless humanity of Christ, or the union of both natures in him, or his full satisfaction to the divine justice by his active and passive obedience for all his elect, or his resurrection, ascension to heaven, intercession, or his second personable coming to judgment ; or the resurrection of the dead, or to maintain any merit of works, consubstantiation, transsubstantiation, giving divine adoration to any creature or any other anti-christian doctrine, thereby directly opposing the priestly, prophetic, or kingly office of Christ, or any part thereof ; or secondly such as hold such opinions as are inconsistent with the well-being of the place, as to deny the magistrates power to punish evil-doers as well as to encourage those that do well ; or to deny the first day of the week to be observed by divine institution as the Lord's or Christian Sabbath, or to deny the giving of honor to whom honor is due, or to offer those civil respects that are usually performed according to the laudable custom of our nation, each to other as bowing the knee, or body, etc., or else to deny the office, use, or authority of the ministry or comfortable maintenance to be due to them from such as partake of their teaching, or to speak reproachfully of any of the churches of Christ in the country, or of any such other churches as are of the same common faith with us and them.”

“ We desire also that it may be understood and declared, that this is not understood of any holding any opinion different from others many disputable points yet in controversy among the godly learned, the belief of these not essentially necessary to salvation, such as

pedo-baptism, anti-pedo-baptism, church discipline or the like; but that the minister or ministers of the said town may take their liberty to baptize infants or grown persons as the Lord shall persuade their consciences, and so also the inhabitants to take the liberty to bring their children to baptism or forbear."

"That the second proposal, relating to the non-reception of any of evil-behavior, such as contentious persons, &c., may be only understood of those truly so called, and not of those who are different in judgment in the particulars last mentioned, and may be therefore accounted contentious by some, though they are in all fundamentals of faith, orthodox in judgment, and excepting common infirmities blameless in conversation."

"That the proposal relating to the non-admission of such as may become a charge to the town, be only understood so that it may not hinder any godly man from coming amongst us whilst there is accommodation that may satisfy him, if some responsible townsmen will be bound to save the town harmless."

"These humble tenders of our desires we hope you will without offence receive, excusing us therein, considering that God's glory, the future peace and well-being, not only of us and our posterity who shall settle here, but also of those several good and peaceably minded men whom you all already know are liked, though with very inconsiderable outward accommodation to come among us are very much concerned herein. Our humble prayers both for ourselves and you, is that our God would be pleased to cause us to aim more and more at his glory, and less to our own earthly concernment, that so we may improve the favors that hath been handed to us by our honored nursing fathers to the advancement of the glory of God, the interest of our Lord Jesus Christ, and to the common benefit both of the Township and Colony, wherein he hath providentially disposed of us to serve our generation."

"Your brethren to serve you in Christ."

"Signed in behalf and in the name of the church meeting at Swansea, by

JOHN MYLES, Pastor,
JOHN BUTTERWORTH."

The original records of the town, from the year 1667, are still in good preservation. The first record therein is a copy of the grant of the town. The "three pro-

posals" of Capt. Willett, with the "explications and reservations" of Mr. Myles and Deacon Butterworth, follow in natural order. The mutual assent of town and church to these articles is stated as follows :

The foregoing proposals, being according to the desire of the church aforesaid, fully and absolutely condescended to, concluded and agreed upon by and between the said Captain Thomas Willett and his associates aforesaid and the said church, under the reservations and explications above written, and every of them, it was sometime afterward propounded at a meeting of the said town, lawfully warned on the two and twentieth day of the twelfth month, 1669, that the said agreement might be by the whole town ratified and confirmed, and settled as a foundation order to which all that then were, or afterwards should be admitted inhabitants, and to receive lands from the town, should manifest their assent by subscription thereunto, whereupon the following order, (the said Captain Willett and his associates aforesaid being present,) was freely passed by the whole town, *nemine contradicente*.

At a town meeting lawfully warned on the two and twentieth day of the twelfth month, commonly called February, in the year of our Lord 1669, it is ordered that all persons that are or shall be admitted inhabitants within this town, shall subscribe to the three proposals above written; to the several conditions and explanations therein expressed, before any lot of land be confirmed to them or any of them.

We whose names are hereunder written do freely upon our admission to be inhabitants of this town of Swansea, assent to the above written agreement made between the church of Christ now meeting here at Swansea, and Captain Thomas Willett and his associates, as the said agreement is specified and declared in the three proposals aforewritten, with the several conditions and explanations thereof, concerning the present and future settlement of this township. In witness whereof, we have hereunto subscribed,

THOMAS WILLETT,
JOHN MYLES,
JOHN ALLEN,
JAMES BROWNE,
NICHOLAS TANNER,
HUGH COLE,
BENJAMIN ALBY,

CALEB EDDY,
JOHN MYLES, Junior,
THOMAS LEWIS,
JOSEPH CARPENTER,
ROBERT JONES,
ELDAD KINGSLEY,
JOHN MARTIN,

JOHN BROWNE,	JOHN COLE,
SAMUEL WHEATON,	JOSEPH WHEATON,
THOMAS BARNES,	NATHAN'L PAINE,
THOS. ESTABROOKE,	STEPHEN BRACE,
RICHARD SHARP,	GIDEON ALLEN,
WM. INGRAHAM,	JOHN DICKSE,
THOS. MANNING,	WM. BARTRAM,
WM. CAHOONE,	JOSEPH KENT,
GEO. ALDRICH,	SAM'L WOODBURY,
NATHAN'L LEWIS,	NEHEMIAH ALLEN,
JOHN THURBER,	SAMPSON MASON,
JONA. BOSWORTH,	JOB WINSLOW,
JOS. LEWIS,	OBADIAH BOWEN, Junior,
WM. HAYWARD,	RICHARD BURGES,
JNO. THURBER, 2D,	JNO. BUTTERWORTH,
GERARD INGRAHAM,	JOHN WEST,
ZACH. EDDY,	THOS. ELLIOTT,
HEZEKIAH LUTHER,	TIMOTHY BROOKS,
JOHN PADDOCK,	NATHAN'L. TOOGOOD,
SAMUEL LUTHER,	JERE. CHILD.
OBADIAH BOWEN, Sen.,	

The leaders in the settlement of old Swansea were thus careful in the admission of persons to the privilege of citizenship, and to this intelligent care is traceable the past and present prosperity and virtue of our communities. Men who could subscribe to the articles referred to were law-loving and God-fearing, and their descendants cherish a similar adherence to the principles of their fathers. In order to secure a more effectual application of the "three proposals," it was voted February 12, 1670, "to prevent the bringing in of such persons to be inhabitants as may be to the prejudice of the town; it is ordered that whosoever hath taken or shall take up any lot therein, and shall let out, give, or sell the same, or any part thereof, to any person or persons whatsoever, without the consent of the town, or at

least the committee that are or shall be chosen for the management of the prudential affairs of the town at any time hereafter ; then the person or persons that shall so let out or sell as aforesaid, shall forfeit their whole right in such lot and buildings thereon, from them, their heirs and assigns, to the use of the town forever."

THE FOUNDERS OF NEW SWANSEA.

The Brown name and families occupy a large space in the New England General Directory, and exercised a wide influence in Plymouth and Massachusetts Bay colonies and in the Providence Plantations. The ancestors of these families originated in the south and west of England, and emigrated to Boston and Plymouth between the years 1620 and 1692. Peter Brown, the first comer, was of Puritan stock, and came in the Mayflower in 1620. He was young and unmarried at the time of his arrival, but before 1633, the date of his death, had married two wives, and two children had been born of each. Peter settled in Duxbury.

John Brown was of English descent. He became acquainted with the Pilgrims at Leyden, prior to 1620. The year of his arrival in America is unknown, probably about 1633 or 1634, as we find him elected a freeman in 1634, and in 1636 an assistant, an office which he held by annual election for seventeen years. He was at this time between forty and fifty years of age, as we find his son James Brown admitted as a freeman in 1636. Mr. Brown was a man of large intelligence, great energy of character and deep and earnest piety.

He was a grand pioneer in the settlement of the towns on the west of old Plymouth. In 1636 he was a resi-

dent of Duxbury. We find his name among the purchasers of the tract of land called Cohannett or Taunton in 1637, and he with Miles Standish erected bounds around the purchase in 1640. Thither he had probably removed with his family before 1643, for among the fifty-four males subject to military duty in that year his name stands first, followed by those of his two sons, John Jr., and James.

During the same year he was one of the company to purchase Rehoboth, and his interest in that township was the largest of any, amounting to £600.

Prior to June 9th, 1645, he had again removed to Rehoboth, for we find his name first with six others, who were chosen to order the prudential affairs of that town for six months. His son James removed from Taunton with him, and his son John followed in 1647. In December, 1645, Mr. Brown, Sr., became sole proprietor of the section known by the Indians as Wannamoissett, which originally included probably, a portion of the present towns of Rehoboth and Swansey, with a large portion of Barrington and the south part of Seekonk and East Providence. His name appears on all of the important committees of the town. Now he was chosen to carry on a suit at the court,—afterwards “to make diligent search to find out the most convenient way between Rehoboth and Dedham,”—then he with Mr. Peter Hunt were ordered to go to Plymouth, “to make agreement about the Indian complaints,” and various other records of public duties, which indicate his prominence and ability as a citizen of the town and of the colony.

His liberal sentiments on religious affairs are most

clearly seen by the following record in which, as a colonial magistrate, he expressed his scruples as to the propriety of coercing the people to support the minister and offered to pay all delinquencies from his own estates :

WHEREAS, a petition was presented unto the General Court at Plymouth, the first of June, 1665, by several inhabitants of the town of Rehoboth, whose hands were thereunto subscribed, desiring the Court to assist them in a way according to the orders of other colonies about them for the raising maintenance for their minister; the sum of the petition seemed to hold forth that those whose hands were not subscribed, contributed nothing, or so little as was not esteemed of, which petition occasioned some discourse about a forcible way to compel all the inhabitants of that town to pay a certain sum every year, towards the maintenance of the minister. Whereupon Mr. John Brown, one of the magistrates then sitting in Court, and being one of the inhabitants of that town, and not being made acquainted with the said petition until the names of the inhabitants were subscribed; to issue the said troublesome controversy, and take off the odium from others, did propound that forasmuch as those whose hands were to the petition desired to submit themselves to a rate, that if the Court would send two of the magistrates unto Rehoboth, to take notice of the estates of the petitioners, he would engage himself in the behalf of those who were the inhabitants of the said town whose hands were not subscribed to the petition, that they should voluntarily contribute according to their estates; and if any of them fell short in this business, he would supply that want out of his own estate, and this he would make good by engaging his lands for seven years in their behalf while they staid, though he himself should remove from the place, which was approved of, and Captain Standish and Mr. Hatherly were then made choice of by the Court to see it ordered accordingly.

In 1643, the colonies of Plymouth, Massachusetts, Connecticut, and New Haven, united in a confederacy, styled the united colonies of New England, for their common defence and welfare. Each colony sent two commissioners to the meetings of this body. Mr. John Brown represented Plymouth colony for twelve years,

and was associated in these deliberations with such men as John Winthrop, Gov. Haynes, Gov. Eaton, Mr. Bradstreet and Gov. Winslow. In this body he exercised a large influence and served the colony wisely and faithfully.

The locality of his residence at Rehoboth is not known. In 1654, "it was agreed and voted that Mr. Brown should have for his use four square rods of ground to build a house on, something near the meeting-house." The omission of the first name in this record renders it impossible for us to discover whether the father or one of his sons had his dwelling near the site of the Congregational meeting-house in East Providence.

Mr. Brown died at Wannamoisett, April 10th, 1662. The following notice is given of him by Morton, in his New England Memorial, pp. 295, 296, 297 :

"This year Mr. John Brown ended this life; *in his younger years* travelling into the low countries, he came acquainted with, and took good liking to, the reverend pastor of Leyden, as also to sundry of the brethren of that church; which ancient amity induced him (upon coming over to New England) to seat himself in the jurisdiction of New Plimouth, in which he was chosen a magistrate; in which place he served God and the country several years; he was well accomplished with abilities to both civil and religious concernment, and attained, through God's grace, unto a comfortable perswasion of the love and favour of God to him; he falling sick of a fever, with much serenity and spiritual comfort fell asleep in the Lord, and was honorably buried at Wannamoisett, near Rehoboth, in the spring of the year abovesaid."

His burial place is probably in what is now known as the "Viall Burial Ground," on the Little Neck, in Wannamoisett, at the head of Bullock's Cove. My reasons for this belief are these: The locality is within the limits of Wannamoisett, which he purchased of the

Indians, and also within the bounds of Ancient Swanzezy, which included a large portion of that purchase. It was upon his own estate, where family burial grounds were often located.

His widow, Dorothy Brown, was buried there, who died at Swanzezy, January 27, 1674, aged 90 years.

His daughter Mary and her husband, Capt. Thomas Willett, with other descendants, were buried in this ground, and the locality was formerly known as the "Brown Burial Ground."

Mr. Brown left three children — Mary, who married Capt. Thomas Willett, John, Jr., who settled with his father in Rehoboth, and James Brown, who was one of the most influential men in the founding of Swanzezy, as well as one of the leading members in Mr. Myles' church. His descendants are now among the most respectable families in Providence, Warren, Barrington, East Providence, Swanzezy and other towns far and near. To those who love genealogical research, it would be a rich treat to trace the families and the influences which have sprung from the patriarchal John Brown of England, Leyden, and Plymouth.

Thomas Willett may most properly be called the leader among the founders of this ancient town, and for talent, energy, integrity and intelligence, is entitled to honorable remembrance by the present and future inhabitants of this and other communities. Although several of the adjoining towns lay claim to him as the principal man in their foundation, his history belongs most properly to Swanzezy, where he fixed his residence, spent the last years of his life, and where the mortal part of him now rests. Mr. Willett was of English descent

and a merchant by profession, and like his friend and associate, John Brown, became acquainted with the Plymouth adventurers while travelling on business in Holland. The attachment which he formed for the Pilgrims, led him to spend much of his time with them, while he was engaged at Leyden and Amsterdam, and the mutual "good liking" led him to embark, while a young man of nineteen years, to try with them the hardships and strange experiences of the western world. Although we know nothing of his physical appearance, we fancy that he was resolute, ambitious and independent, intelligent by reason of his business and travels, and fluent in the use of the English and Dutch language. Savage thinks that Mr. Willett came in the ship *Lion*, in 1633, from Leyden to Plymouth. This date is incorrect, for in Winthrop's Journal, vol. 1, page 322, he is mentioned as being at Kennebec in 1629, the supposed year of his arrival, and in a copy of "Alden's Collection of Epitaphs," once owned by the Hon. Samuel Davis, of Plymouth, a renowned antiquarian, is the following marginal note in Mr. Davis' hand-writing:—"Mr. Willett came to Plymouth about 1629, and lived there until about 1664, then went to Swanzey, S. D." His life in Holland had given him an intimate knowledge of the Dutch manners, customs and language, which made his services invaluable in the adjustment of the difficulties arising between the English settlers and the Dutch at Manhattan. With our present impressions of his character and business talent, it is easy to understand why the people of Plymouth sent this youth of twenty into the forests and among the savages of Maine as their agent to superintend their business at

Kennebec. Coolness, energy and courage were needed for such a duty at such a post, and he was equal to the position. Mr. Winthrop relates the following singular anecdote of him, while residing there. "At Kennebec, the Indians wanting food, and there being store in the Plymouth trading^{*} house, they conspired to kill the English there for their provision; and some Indians coming into the house, Mr. Willett, the master of the house, being reading the Bible, his countenance was more solemn than at other times, so as he did not look cheerfully upon them as he was wont to do; whereupon they went out and told their fellows that their purpose was discovered. They asked them how it could be. The others told them that they knew it by Mr. Willett's countenance, and that they had discovered it by a book he was reading. Whereupon they gave over their design." He continued at Kennebec, as agent, for six years or a little more, when he returned to Plymouth, and, on July 6th, 1636, married Mary Brown, daughter of John Brown, then one of the Assistants in the government of Plymouth. From Plymouth he removed to Dorchester and returned again to Plymouth between 1641 and 1646.

In 1647 Mr. Willett was elected to the command of the military company at Plymouth, as successor of Miles Standish. Since the settlement at Plymouth, this brave warrior and statesman had quelled the rising hostilities of the natives by prompt and decisive action, and Standish, who had never feared to face mortal dangers, now resigned the sword to the no less brave and patriotic Willett. The captaincy of the Plymouth militia was no sinecure's office, and the duties were sterner than a holiday parade. The leadership in such a time indicates

a rank which in the times of the revolution might have secured the victories of Saratoga or Trenton, or in the Great Rebellion have achieved the glories of Vicksburg or of Gettysburg.

In 1651, we find the name of Capt. Thomas Willett among the assistants in the Plymouth Court, an office to which he was annually elected till 1665, when other business obliged him to decline a position which he had filled for fourteen years with great usefulness to the colony and with signal honor to himself.

The first evidence of his removal from Plymouth to Rehoboth, is found on the town records, under date of February 21, 1660, when in town meeting it was voted "that Mr. Willett should have liberty to take up five hundred or six hundred acres of land northward or eastward, beyond the bounds of our town, where he shall think it most convenient for himself." In the same year Captain Willett obtained consent of Plymouth Court and the town of Rehoboth, to purchase a tract of land of Alexander, son of Massasoit, which was called Rehoboth North Purchase, now Attleborough, Massachusetts, and Cumberland, Rhode Island, with a part of Mansfield and Norton. He was also the original purchaser of Taunton North Purchase and several other tracts of land in this part of the colony. He surrendered his title to these lands to the Plymouth Court in 1666, and his name appears first among the proprietors of the Attleborough lands. This four or five hundred acres of the lands in the Rehoboth North Purchase were given him by special grant. This land lies on the Seven Mile River, and has always borne the name of Willett's Farm.

Capt. Willett's residence at this time was at Wannamoissett, in the western part of Old Swanzey, and in the southern part of the present town of East Providence.

In 1664 His Majesty sent Nichols, Carr, Cartwright and Maverick as a commission, to visit the several colonies of New England, to hear and determine complaints and appeals in matters civil, military and criminal. When they attempted the reduction of the Dutch at Manhattan, Capt. Willett accompanied them from Plymouth as a counsellor and interpreter, and he appeared to have greatly recommended himself to the commissioners by his activity and intelligence."

Colonel Nichols in a letter to Gov. Prince after the surrender of the Dutch, requested that Captain Willett might have such dispensation from his official engagements in Plymouth colony, as to be at liberty to assist "in modelling and reducing the affairs in those settlements into good English." He also remarked that Mr. Willett was better acquainted with the manners and customs of the Dutch, than any Englishman in the country, and that his conversation was very acceptable to them.

In answer to this request of Nichols, Capt. Willett was relieved from his position of Assistant in the colony, a post he had honorably held since 1651, and entered upon the more difficult and responsible labor at New York. The Dutch, whose hostility to the English was very great, were to be reconciled, and the hatred of the Indians, whose enmity had been excited by the Dutch, was also to be appeased. He succeeded so well in adjusting these serious difficulties, and harmonizing

discordant elements, that his popularity not only entitled him to the title of "Peacemaker," but secured his election as the first Mayor of New York, after the organization of the government. His integrity and ability won for him a second election to that office, and he was also chosen as an umpire to determine the disputed boundary between New York and New Haven colonies. As his name occurs in connection with certain offices in Rehoboth in 1664 and 1665, it is probably true that he retained his residence at Wannamoisett, and his interest in town affairs also, and that he returned from New York prior to 1667. In this year, as we have previously seen, his name appears first on the list of those to whom "liberty hath been formerly granted to become a township there (at Swansea) if they should see good." The three proposals for citizenship were prepared by him and adopted by his associates. That portion of Wannamoisett on which his residence had been built was now included within the town of New Swansea, and he with John Miles, may be considered the fathers of the town. It is not known in what year he built his house, but the site of it is known to be same as that on which the house of Mr. Samuel Viall now stands, in the south part of East Providence. The bricks in the chimney of Mr. Viall's house are the same ones used by Mr. Willett, and were either made by the Dutch in New York, or imported from Holland. There are two doors in the present house which were taken from the old house, and which still preserve the somewhat fantastic and ornamental painting of two hundred years ago. One of the original doors taken from Captain Willett's dwelling, and his sword, are in the possession of the city of New

York. On the opposite side of the road from his house, was a log house or fort, used as a defence from the Indians before and during Philip's war.

He resided on his farm in Swanzev during the remainder of his life, and filled the highest offices of trust and usefulness in the society. He died at home, August 4, 1674, in the 64th year of his age, and was buried near his residence, on a point of land at the head of Bullock's Cove, and probably upon his own estate or that of his father-in-law, John Brown. A thick, rough stone marks his grave, on which may be read, carved in rude letters, the following inscription :

MDCLXXIV.

Here lyeth the body of the worthy

THOMAS WILLETT, ESQ.,

Who died August ye 4th, in ye lxiv th year

of his age Anno—

Who was the first Mayor of New York,

And twice did sustain the place.

His wife, Mary Brown, died in 1669, and her remains lie near her husband. His second wife, Joanna, the widow of the Rev. Peter Prudden, whom Capt. Willett married on the 19th September, 1671, died, according to the inscription on her gravestone, in 1699, aged sixty-five.

Savage regards this as a mistake, as well as the words "his only wife," which must be an error for "his second wife. Capt. Willett had thirteen children by his first wife, several of whom survived him. Their daughter May married Rev. Samuel Hooker, of Farmington; Martha married John Saffin, a merchant of Boston, and afterward a resident of Swanzev and Bristol; Sarah

married Rev. John Eliot, son of the Apostle to the Indians; Esther married Rev. Josiah Flint, of Dorchester; Samuel, the youngest son, moved to Long Island and was Sheriff of Queens County. His son Edward, who lived to the great age of ninety-three, was the father of thirteen children, one of whom, Marinus Willett, of New York, was a soldier of distinction in the Revolution, and afterwards was elected Mayor of New York. Tradition says that he was also a worthy patriarch of thirteen children. Hezekiah Willett, son of the Captain, a young man of unusual promise, was shot by the Indians during Philip's war. Not aware of danger, he was shot dead by three bullets near his own door; his head was cut off and his body left on the ground. The family name has passed out of existence in the town, but the descendants, as well as the name, are numerous in New York and other parts of the country.

The history of Mr. Myles has already been imperfectly sketched, from his home in Swansea, Wales, where he occupied a prominent place among the Baptist clergy of that country, to his new home in Swanzev, New England, where he became a leader in the establishment, not only of Baptist principles in Plymouth and Massachusetts Bay colonies, but also in the grander and broader notion of religious toleration. In these times, when a liberal Christian sentiment pervades our communities quite generally, it is difficult for us to appreciate the struggles and contests which the last two centuries have witnessed to secure it. The men who could plant churches in the wilderness in the presence of personal persecutions, with a firm reliance on the Divine arm for support, possessed the courage and sublime faith which

makes heroes. Certainly the various trials which Mr. Myles and his associates endured, show that they acted upon the instructions given to Joseph of old, "Be strong and of a good courage."

The covenant of the church, already given, indicates that Mr. Myles was a strong advocate of open communion, although while in Wales he was equally strenuous in advocating close or restricted communion. He also declared "that the ministry might take the liberty to baptize infants or grown persons as the Lord shall persuade their consciences, and so also the inhabitants to take their liberty to bring their children to baptize, or forbear." True to his new convictions and desirous of uniting the elements around him in a harmonious and flourishing civil as well as religious community, he made his church the abode of all who sought a pure worship, untrammelled by sectarian tenets. On such a basis, Mr. Brown and Capt. Willett could build a hearty fellowship, and engage with earnest zeal with Messrs. Butterworth, Tanner, Alby and Kingsley, in the work of settlement of this plantation.

Mr. Myles' first residence in Swanzev was near the residence of the late Mason Barney, Esq., at Barneysville. The bridge just east of his house, across the Sowams, or Palmer's river, was called Myles' bridge. His neighbors on New Meadow Neck were Deacon Butterworth, Nicholas Tanner, Benjamin Alby, Eldad Kingsley, and others.

In these early days of Massachusetts history, even to times within an hundred years, the selecton of the minister, the payment of his salary, and the question of his removal, were a part of the business of the towns at

their annual meetings. While the larger number of the first families of Swanzey were Baptists, several were of the Congregational order. All, however, united most harmoniously in the election of Mr. Myles as their pastor, for several years. His salary was small, and like Goldsmith's minister :

“ Was passing rich with forty pounds a year.”

His compensation was increased by the use of certain lands, denominated “pastors and teachers lots,” set apart in the first division of the town for the support and benefit of the ministry. His congregation was scattered over a wide extent of territory, and although the majority of the settlers had established themselves on New Meadow Neck, in the vicinity of the meeting-house and their pastor's residence, we find Mr. Willett's and Mr. Brown's families travelling from Wannamoissett, a distance of five or six miles, and Hugh Cole and his neighbors from Kickemuit, a distance of three miles, and other families still, a distance of four or five miles from Mattapoissett or Gardner's Neck, to attend Mr. Myles' preaching on the Lord's day.

His interest in matters of education was second only to his desire to spread the Gospel. In 1673 the town voted to establish a school “for the teaching of grammar, rhetoric, and arithmetic, and the tongues of Latin, Greek and Hebrew, also to read English and to write.” Of this school Mr. Myles was invited to be schoolmaster, at a salary of “forty pounds per annum in current country funds.” He accepted and performed the duties of minister and schoolmaster until the settlement was broken up by the Indian war.

This school was kept in the several neighborhoods of the town in different portions of the year, so that the reverend schoolmaster not only enjoyed the privilege of boarding among his school parishioners, but also of carrying the means of a literary education from one community to another over the town. Then, as now, the clergy did not grow rich from the people. Some of the inhabitants saw no necessity of a schoolmaster, and others argued against paying his salary as minister, and between both difficulties, Mr. Myles secured but a lean support.

When Philip's war opened in 1675, Mr. Myles' house was fortified, and was known as Myles' Garrison. Here the troops collected at the first outbreak, and Mr. Myles was probably among the foremost in the defence of the infant settlement. At the close of the war, the pastor found the membership of his church and society so scattered that he was obliged to seek a support elsewhere. Boston, Providence and Newport were the only places of safety and sympathy of Baptist believers, and he preached in Boston for a considerable time after leaving his home in Swanzev. At a town meeting of the town, May 27, 1678, "John Allen and John Brown were chosen to draw up a letter in the behalf of the church and town, to be sent to Mr. John Myles, pastor of the church, and minister of the town, manifesting their desire of his return to them; and Thomas Eastabrooks was chosen to carry the town's letter to Mr. Myles, at Boston." On his return he found the settlement nearly broken up near his old residence, and a large increase of inhabitants on the south end of the Neck, near Tyler's Point. Here in 1678 and '79, a meeting-house was

built, and near it a house for the pastor. The house for Mr. Myles was built before the new meeting-house, as it was voted in 1679, "that Mr. John Myles shall have the house built for him, to indemnify him for debts due him in the time of the Indian war, in full of his demands against them, and accepted by him." Mr. Myles continued his labors among this people for three years or a little more after his return, and died February 3d, 1683, between sixty and seventy years of age and in the thirty-eighth year of his ministry. He was a man of good talents and education, with unusual energy of character. He was liberal in his religious opinions, but not loose; he was an apostle and not a proselyte. His sacrifices for conscience's sake testify to his firm adherence to truth, and his interest in civil society is evinced by the labors which he undertook for its prosperous advancement. His burial place is unknown, but it is supposed to be with many of his deople, near his home and place of preaching, at Tyler's Point. Silence alone marks the resting-place of this pioneer and founder of our ancient plantation. The name of his wife, Ann Humphrey, is all that is known of her. John, Susannah, and Samuel, were their children. John, Jr., probably lived and died in Swanzeey. Samuel was at College at Cambridge in 1683; graduated in 1684; went to England, received A. M. at Oxford, took Episcopal orders, settled as minister of King's Chapel, Boston, in 1689, and died in 1729.

SWANZEY RANKS.

All the lands of the town, which had not been distributed among the proprietors of Sowams and Matta-

poisett prior to 1667, were under the general control of the inhabitants and subject to its legislation, as we have already seen. We come now to consider a most extraordinary and novel method of dividing the lands of the town among its citizens, a plan which was practised in no other town in Plymouth colony, and so far as I can learn in no other colony in New England. The inhabitants were divided into three ranks or classes, according to their character and influence, corresponding in some sense to the three Roman orders, the Patrician, the Equestrian and the Plebian. The power of ranking the inhabitants was exercised by the five persons appointed by the Court to regulate the admission of the same, in 1666, and was afterwards assumed by committees appointed by the town. Capt. Thomas Willett, Mr. Paine, Senior, Mr. Brown, John Allen, and John Butterworth arranged the ranks at the first. Promotions and degradations were made from one rank to another according to the authority and judgment of the committee in charge.

A portion of the legislation of the town with reference to this subject, was as follows :

SWANSEA, February 9th, 1670.

It is ordered, that all lots and divisions of lands that are or hereafter shall be granted to any particular person, shall be proportioned according to the three-fold ranks underwritten, so that where those of the first rank shall have three acres, those of the second rank shall have two acres, and those of the third rank shall have one; and that it shall be in the power of the selectmen for the time being, or committee for admission of inhabitants, to admit of and place such as shall be received as inhabitants, into either of the said ranks as they shall judge fit, till the number of three score inhabitants shall be made up, and that when the said number of three-score is accomplished, the lands that are already bought shall

be divided and proportioned according to the said three-fold ranks; that in the meantime, the said selectmen or committee shall have full power to grant lots unto such persons as may not be placed into any of the said ranks, until further order provides; the grants not to exceed nine acres to a man.

The said first rank are only such as are in these columns :

Capt. Thomas Willett,	Mr. Richard Sharpe,
Mr. Nathaniel Paine,	William Ingraham,
Mr. James Browne,	Mr. John Myles, Pastor,
Mr. John Allen, Sen.,	A Pastor's lot,
John Butterworth,	A Teacher's Lot.
Mr. John Dickse,	

The above second rank are only such as are in these columns :

Samuel Luther,	William Howard,
Robert Jones,	Gideon Allen,
Zach'r Eddy,	Thomas Lewis,
Hugh Cole,	Jonathan Bosworth,
John Myles, Jun.,	Anthony Low,
Nicholas Tanner,	Obadiah Bowen,
Benjamin Alby,	Thomas Eastabrooks,
Sampson Mason,	William Bartram,
Thomas Barnes,	George Aldrich,
John Cole,	William Salisbury,
Joseph Carpenter,	John Brown,
Gerard Ingraham,	A Schoolmaster.

The said third rank are only such as are in these columns :

Hez. Luther,	John Martin,
Joseph Lewis,	Isaac Allen,
Caleb Eddy,	Eldad Kingsley,
John Paddock,	Samuel Woodbury,
Nathaniel Lewis,	Joseph Wheaton,
Samuel Wheaton,	John Wheaton,
Thomas Manning,	John Harding,
William Cahoone,	Jeremiah Child.

In 1681, Mr. James Brown, Senior, Mr. John Allen, Senior, and John Butterworth were the committee for the admission of inhabitants. They granted to Capt. John Brown, Ensign Thomas Estabrooks, Sergeant Samuel



Luther, Sergeant Hugh Cole and Mr. Nicholas Farmer, their heirs and assigns forever, "the full right and intent of the highest rank," &c.

The establishment of ranks had already created a landed aristocracy ; this act of the committee proceeded a step further and made the rank hereditary. The inhabitants of the town began to understand the tendency of their extraordinary rules on this subject. Although great dissatisfaction had been caused by the several assignments of ranks and the promotions and degradations from one rank to another, they had not been led to see the purely undemocratic tendency of their regulations, until the further singular action of the committee occasioned a unanimous protest on the part of the town, and a declaration that the act was utterly void and of no effect. From this time, the ranking system was wholly neglected, and this element of feudal tyranny enjoyed but a short life in our old town.

Turning from the sober duties of legislating for the foundation of a prosperous town,—duties so new and untried to these pioneers of a new order of civilization, and performed with wonderful sagacity and skill by these earnest, godly men,—let us for a few moments draw aside the veil which conceals their daily life and by the aid of our imagination, look out and in upon the scenes of their secular toils. We have seen how well they legislate. Do they farm as well? They have come to this new country to found homes and society,—the good old New England home, and society,—than which there are and have been none purer and holier in the world.

The banished colony, few in numbers but valiant in

purpose, have selected for their plantation the lands lying about the head of what is now known as Hundred Acre Cove. Their home lots and meadows have been surveyed by the proprietors' surveyor, Henry Smith of Rehoboth. All the new comers have been tried by the severe test of citizenship, and have been admitted as inhabitants of the new town. Their first interest is to erect dwellings for their protection. The pine logs are soon wrought into shape by the sturdy planters' axes, and the little settlement about Burial Place Hill soon numbers a dozen log houses. One condition of their reception into the town is that of building a suitable dwelling within one year from their admission as inhabitants. Benjamin Alby, Nicholas Tanner, Thomas Barnes, Bosworth, Aldrich, Sanford, Parson Myles and Walker have located in the neighborhood of the Cove. Farther down on New Meadow Neck are John Butterworth, Ingraham, May, Thurber, Childs, Woodbury, Peck and Howard. Across and on the east side of Sowams River are the homes of Mason, Paine, Wheaton, Bowen, Luther, Eastabrooks, with Caleb Eddy and Hugh Cole on the Kickemuit. At Wannamoisett have settled John Brown, Capt. Willett and Mr. Paine. With ready hands they help each other in the erection of their rude but comfortable dwellings, which contained a single room for kitchen, sitting-room or parlor, with one or two smaller rooms for lodging, and the rough, unfinished attic for older boys. The huge stone chimney is built, by no master mason, at one end of the house, and its ample proportions admit the four feet logs within the ponderous mouth of the fire-place opening into the main room of the house. Within it too, they

build the stone oven for their baking, where the pumpkin pies received their delicate brown, and the brown bread its healthy relish, and its Yankee title. The blacksmith is abroad, in this new land, for the iron crane with the pot-hooks and trammels suspending iron bake pan, griddle and dinner-pot, hang over the blazing fire, ever ready for and inviting to daily use. The cooking utensils have all been brought from the fatherland across the Atlantic, save such as the skill of husbandry could fashion from wood and wrought iron, and the scanty furnishings of the pantry and closet told of a market three thousand miles away, with but little means to draw from its costly stores. The single round table, serving so many purposes, a few wooden chairs, and a huge straight-backed wooden settle were the principal articles of furniture which stood on their neatly sanded kitchen floors. Their beds, filled with straw or hay, or rushes, and seldom surmounted by one of feathers, and covered by homespun linen sheets and coverlets, invited to healthy sleep after the day of honest, wearisome toil from sun to sun.

While Goodwives Dorothy Brown, Mary Willett, and Ann Myles superintend the household duties and teach their older children the merry music of the spinning-wheel and flax-wheel, and the heavy clatter of the looms, and sing sweeter music to the little sleepers on bed or settle, Goodman Brown and Capt. Willett and Parson Myles and Hugh Cole, with their neighbors, are abroad in the fields, building their five rail fence which divides Rehoboth from Swanzey, or fencing their garden plat, clearing the land, or planting, hoeing or harvesting their crops of potatoes, corn, beets and beans for their

annual support. Their oxen and horses, few at first, are either harnessed with rude tackling to their ruder implements of agriculture, or are abroad in the common fields and woods with the cows, whose whereabouts are discovered by the tinkling bell and lowing call to their mates. The sheep are turned away to excellent common pasturage on Towesit Neck, purchased by the proprietors for this purpose, and often called "The Sheep Pasture." Brooks' Pasture, the site of the town of Warren, was used for the same purpose for sheep, young cattle, fattening stock and swine, and here they prepared their daily and yearly stores of fat lambs, mutton, beef and pork. No butcher's stall furnished their tables, and the best brands of Genesee, St. Louis and California flours were slumbering beneath the rich exuberance of the unknown western prairies. The butchered fatling was divided between their nearest neighbors, and these mutual exchanges and purchases was the simple market style of two hundred years ago.

The yearly season of sheep washing and shearing followed the spring planting, affording business for men and lots of fun for the boys. The fleecy flocks are driven to the wash-pen on the river-side, where men, boys and sheep together enjoy their first summer bath in the warm June waters. The youngsters now have sweet revenge on the old buck, who now atones for many provoked buttings by equal duckings in the running stream. A week or ten days of warm sun dries the cleansed fleece and the busy sheep shearers clip the jackets from the wooly tribe, and with the owner's mark stamped upon their back or a cut or a slit in the ear, they are sent down to Towesit Neck to enjoy with the

frolicsome lambs a summer of undisturbed repose by the seaside, where vexatious dogs and voracious wolves seldom or never come.

After sheep-shearing came the washing, carding, spinning and weaving, and many are the tales of wondrous industry and alacrity in changing the woolen coat of the sheep to the woolen coat or gown of some household wearer. It is even told us that the wool which was on the sheep's back in the morning was ready made in clothing for domestic wear before the day's sands had run out. What say you, blushing grand-daughters of to-day, to such feats of handiwork of your great grandmothers two hundred years ago!! They spun their *fireside* yarn to a better purpose, if not with equal diligence, to those who spin *street yarn* in city or country life, two hundred years later.

Besides these domestic and farm duties, other business of *public importance* must be attended to. Surrounded by the people of another race, though now at peace with them, they know not how soon jealousy, hatred and revenge may stir the passions of savage hearts to burn their dwellings and to murder their children. They have built their fence across Mount Hope Neck to prevent the depredations of their cattle on the lands of King Philip. They now propose to build a log fort near their own settlement, where in case of threatening danger they may all gather for mutual protection and defence. At the north end of New Meadow Neck, called by the Indians, Chachacust, the men assemble, select a location for their house, and build a stockade fort, and in honor of their minister, whose motto seems to have been, "In time of peace, prepare for war," it was called "Myles'

Garrison." They knew that the good Massasoit, the peacemaker, and Winslow, the diplomatist, were dead. Little did they dream as they bent their energies to the erection of such a defence, that within five short years there would be such sore need for seeking its friendly enclosures, teaching a lesson to us as well as to them of the folly of putting our confidence in princes.

Our ancestry of two centuries ago were a church-going people, and in the midst of hardy toil, they remembered the Sabbath day to keep it holy. We have already mentioned the fact that in 1666, a rude edifice was erected on New Meadow Neck for the purpose of religious worship. Go back with me in imagination to a June Sabbath in 1670. You look out upon the little settlements at Wannamoisett, New Meadow Neck and Kickemuit, and there is no appearance of business or pleasure. It is the Puritan Sabbath. The fields are green in their summer garments, the forests are bright with their new foliage, the waters of Sowams River and the beautiful Narragansett are unstirred except by the gentle winds of the morning. Quiet and repose rest on Nature, and God's works proclaim His glory. It is the delightful rest of a Puritan Sabbath! There are *business* men and women in those rude houses on yonder hills and by the quiet waters, but their *business to-day* is to worship God, and in His service is their delight. By and by the stillness is broken, not by the Sabbath bell, but by the morning drum, which tells that the hour of service draws nigh. From our stand-point on Burial Place Hill let us note the congregation as they come up to worship. From New Meadow Neck come whole families on foot along the well-marked bridle way

through the woods and clearings ; good Deacon Butterworth, his wife and children among them. The young men and maidens form a goodly company as they come in groups, with now and then a *group of only two*, whose hearts and thoughts are evidently bent on *devotional* subjects, and though the way were twice as long, would still be twice too short for their enjoyment. Along the path from over the fording place near where Barney'sville now is, come two on horseback, a lady and a gentleman, with a child in front. Two walk beside them. The two on horseback are Goodman and Goodwife Luther and child. Mr. Hugh Cole owns the horse, and rode upon it, with his wife upon the pillion, until they reached neighbor Luther's, when they dismounted to walk, to enable their good neighbors to ride. Hugh Cole has come five miles, over streams and through woods, and would have gone double the distance had there been the necessity. From the west over Bowen's Bridge River come Mr. Paine's family and the Brown and Willett families from Wannamoisett. These two ride by turns on saddles and pillions, for there are no roads now and no carriages, and we must wait yet many years for the first "calash" to stir up a "wonderment" among the people. The nimble boys and girls are going to meeting barefoot, and the young misses are carrying their shoes and stockings in their hands and will put them on when they get near the meeting-house, and will put them off again on their return home. It's a pity there are no smooth roads or sidewalks for those feminine feet to walk on ; but never mind, they have roughed it all the week, and they had much rather soil or scratch their feet than those shoes just purchased. Only the

sick stay at home to-day, and those who nurse them. Some, probably, are spurred to duty by the Plymouth law, which declares "that if any lazy, slothful or profane person in any of the towns neglect to come to the public worship of God, they shall forfeit for every such default, the sum of ten shillings, or be publicly whipped."

The congregation on horseback have dismounted by aid of the horse-block in front of the meeting-house door, and their horses have been fastened to the nearest trees. After enquiring concerning the health of family and friends, they enter the sanctuary of which, if they could not exclaim "How amiable are thy tabernacles," they could join with the royal poet most truthfully, "The sparrow hath found an house, and the swallow a nest for herself where she may lay her young, even thine altars, O, Lord of Hosts, my King and my God."

Worthy Parson Myles enters, and the whole congregation rise in token of respect for their pastor and teacher. He reads an hymn from the only book there is in the parish, and hands it over the pulpit to one of the Deacons, who reads a line, which the congregation unite in singing, and after the slow ones are through, reads another line and sings it, and so on through the hymn.

Parson Myles leads the congregation in a long prayer. The word of God is read, and after another hymn, he preaches a sermon by the *hour-glass*, unless his ideas chance the sooner to run out. The benediction is pronounced, and the families eat their dinners about the premises, and wait for the afternoon services and sermon, which may be a continuation of the morning's discourse, with an "improvement" of practical thoughts at

the end. The afternoon exercises over, they scatter again to their homes, the elder and more devout to study the Scriptures, the youth to learn the Catechism and to receive religious teachings from the Bible. Thus passed the Sabbath of 1670 on Barrington soil. Tell, me friends, has the wisdom and experience of two centuries found any better way to worship God, or to reverence his sanctuaries. May we not fear that the truths of Increase Mather's noted sermon, entitled "Ichabod, or the Glory of the Lord is departing from New England," may yet dawn upon us.

Not only were the ancient settlers of these towns earnestly devoted to religious concerns, but they also early directed their thoughts to the training of the youth in the ways of knowledge. Thirty years after the establishment of Harvard College, and three years after old Plymouth had voted a free school within her borders, the people of this section legislated as follows :

Dec. 19, 1673. It was voted and ordered, *nemine contradicente*, that a school be forthwith set up in this town for the teaching of Grammar, Rhetoric, and Arithmetic, and the tongues of Latin, Greek and Hebrew, also to read English and to write, and that a salary of £40 per annum in current country pay, which passeth from man to man, be duly paid from time to time, and at all times hereafter to the schoolmaster thereof, and that Mr. John Myles, the present pastor of the Church here assembling, be the schoolmaster, otherwise to have power to dispose the same to an able schoolmaster, during the said pastor's life and from and after his decease that the school and salary thereto belonging during their respective natural lives; provided, nevertheless, that the said school and forty pounds salary aforesaid shall be continued to the said John Myles, and to the said successive pastors for and during such time as he or they, and any or every one of them shall be contented to take their ministerial maintenance by weekly contribution and no longer.

It is further ordered that said school shall be only free to such children whose parents pay any rates towards the said school, and

to none other, and that the schoolmaster and successive schoolmasters thereof for the time being shall have liberty to take in any other scholars they think fit, to be educated there, and every scholar at first entrance shall pay twelve pence in silver towards buying of books for the said school."

Here are the rudiments of a thorough education in good earnest, for in addition to the three Rs of more modern times, we have Rhetoric, Latin, Greek and Hebrew. What say you, schoolmen within the limits of Old Swanzev, are these ancient tongues taught in your graded grammar schools of 1870, or has the English tongue as such a place in your modern course of studies? and what say you, teachers of Wannamoisett or Kickamuit, do your certificates of qualifications embrace the ancient classics and the higher English studies? or shall we yield to the ancient dwellers on the Sowams a higher standard of education than now prevails in the same quarters? Parson Myles, the pastor and teacher, now becomes John Myles, the schoolmaster and pedagogue, and with his saddle-bags across his horse's back, he starts for Capt. Willett's to commence his two months' school service in that section. Board and lodgings for man and beast are a part of the schoolmaster's salary, and as there are no school-houses, he rides up on Monday morning to the hospitable door of his old friend,—the scene of his future labors. A group of boys and misses is gathered to pay their deference to their future teacher, and with bows and courtesies they welcome him whom they have been taught to reverence as their spiritual guide. The student and the rogue are there, and the latter scans with mischievous eyes and with prophetic spirit the ferule, and Solomon's rod, which are to form a part of the school furnishings

of our ancient school-room. The saddle-bags contain the little library of text-books, which are to be the common stock for instruction and study. The spelling, the grammar, the arithmetic and the classical books have all been thumbed in English and Welsh homes, across the Atlantic, and are now made to bear tribute to the educational needs of this early civilization. Our school-room is an upper chamber, with a long rough table in the centre of the room, and rude benches ranged around its sides and elevated according to the size of the boys and girls who are to occupy them. The master holds the key of the storehouse of knowledge in his hands, and with wise care unlocks and brings out his treasures as his pupils seem to need. The ciphering book is their slate, their black-board and their writing-book, and the good round full hand of that elder day, and the artistic skill of those early performers in penmanship often put in the shade the efforts of more favored ones to-day. For six days in the week the master and pupils ply their school tasks, and we may well wonder when and where our good parson finds time and strength to prepare the manna for feeding his flock on Sunday, unless he has already learned that there are two ends to every sermon barrel. From Capt. Willett's, when his service ends, he rides to Kickemuit, to Hugh Cole's, where a similar two months of labor in teaching follow, and from thence back home to New Meadow Neck where he finishes his annual round, and draws on the raters of the town for his well-earned salary. Some of his parishioners, however, think this forty pounds a full equivalent for his *ministerial* as well as *pedagogical* services, and when the contribution box comes round on Sunday morning,

they somehow fail to feel the force of its persuasive presence. Suffice to say, good parson Myles, like many other pastors and pedagogues, did not grow rich from his people. But in that itinerant school they taught and learned the graces of good manners, forgetting not the sage advice of an ancient sage, who *spoiled the rod to spare the child*.

The boys are here preparing themselves as deputies to the Great and General Court at Boston, as constables, grand-jurymen, selectmen, surveyors, town clerks, tithing-men, schoolmasters, fence viewers, hog reeves, &c., &c., and the various other duties and offices of civil society. Among them is Samuel Myles, the son of the pastor, who entered Harvard College from our grammar school in 1680, graduated in 1684, received the title of A. M., was appointed as rector of King's Chapel, Boston, in 1689, and died in 1729, after an able ministry of forty years over one people. And the girls,—well, we know not how our intelligent grandmothers and grand aunts would have figured in the world and how different a figure we should have cut to-day, had it not been for the schools and teachers of that ancient time.

In 1698, the selectmen met and treated with Jonathan Bosworth to be schoolmaster for the town for the year ensuing and to teach school in the several places of the town by course, and to have for his salary £18 per year, one-quarter in money and the rest in provisions at money price, and to begin teaching school the first month on Wannamoisett Neck, the first second day of the week next, being the 4th of April next ensuing.

In 1695 it was proposed and concluded that any part of the town that neglects to provide a convenient place

for teaching school, that then the other part of the town that doth provide and accommodate shall improve said schoolmaster. In 1701 pedagogue Bosworth is still teaching with his salary increased to £20 and his itinerancy extends from Wannamoisett to Bartrums, and "he to satisfie for his diet out of his wages." In 1702. the Court of Quarter Sessions at Bristol have fined our old town for want of a grammar schoolmaster to the sum of £5, and the selectmen are authorized to procure a grammar schoolmaster with all convenient speed, and in November, 1702, we find that they have agreed with one Mr. John Devotion to give him £12, current money of New England, to be paid quarterly, and the town to pay for his diet, and they also allow him £20 to be paid by the town for the keeping of his horse.

In 1703 it was voted that the schoolmaster's abode shall be paid after the rate of 4s. per week in provisions at money price, and the salary is raised four pounds higher. A good commentary on the schoolmaster's labors. In 1709, it was unanimously voted that the selectmen should agree with Mr. John Devotion, our former schoolmaster, for his services for six years ensuing. In 1715 his contract expires. So happy are the relations between master and people, that the selectmen are again authorized to treat with Mr. John Devotion "to serve the town for the term of twenty years ensuing, if he lives and remains capable to perform said service, to teach our youth to read English and Latin and write and cipher as there may be occasion, upon the several conditions following, that is to say, said Devotion is to diligently and steadily to attend and keep a school five months yearly and every year during the said twenty

years, that is to be understood as the following, viz. : October, November, December, January and February, the first two years at or near his own dwelling on New Meadow Neck, the other three months the said Devotion is to remove his schooling to any part of said town, provided he hath his board upon free cost and convenient for the school by any neighborhood or any particular man."

We need not pursue this educational story further to assure ourselves of the interest our fathers had in this noble work. And with a teacher who has served them for a dozen years, and is now engaged for twenty more, we may safely leave the boys and girls of that generation and turn to the more stirring events of 1675, following Philip's war.

The thriving settlement on New Meadow Neck, starting with so fair prospects of success has been sadly shattered by the desolations of a savage war. Scattered families return to their former homes to find many of their dwellings burned and their flocks and herds killed. The sheep have been scattered and the shepherd has left his flock for a safer fold in Boston. The southern part of New Meadow Neck had already grown more rapidly than any other section, and the demand now seems to be, after adjusting the ravages made by war, and securing comfortable homes, either to remove the meeting-house from near Burial Place Hill or to build a new one near the burying place at what is now known as Tyler's Point. In October, 1676, it was voted according to a former agreement, that ye meeting-house if removed, should be removed to the lower end of New Meadow Neck. For three years the question remains open

between the dwellers on upper and lower New Meadow Neck, as to its removal or the building of a new one. The following vote on the 30th of September, 1679, decides the question :

It is voted and ordered that a Meeting-House of 40 foot in length and 22 foot in bredth and 16 foot between joynts be forthwith built and a Committee be chosen for ye letting out ye said work and finishing ye same.

John Allen, of Wannamoisett, William Ingraham, of New Meadow Neck, and Hugh Cole, of Kickemuit, form this Committee.

In 1680, it was voted that "the meeting-house be set up at the lower end of New Meadow Neck, and that the Committee for said house appoint the individual place."

In the midst of their church-building plans and discussions, Mr. John Allen and John Brown were chosen "to draw up a letter in ye behalf of the church and town to be sent to Mr. John Myles, pastor of ye church and ye minister of the town, manifesting our desires of his return to us," and Mr. Thomas Easterbrooks was chosen to carry the letter to Mr. Myles, at Boston. Ye postman of ye olden time saddles his horse, and with his bags filled with four days' provision, starts for the ancient Hub. On the second day Thomas has accomplished his journey, and has delivered his message. The reverend parson reads, ponders and decides to return to his loving flock ; for their appeals move his sympathies and quicken him to duty. The town have already built a parsonage for their minister on the southeast side of the Neck, "on condition yt ye said Mr. Myles acquit and discharge the town of all debts due unto him before and in time of ye war, except nine pounds fifteen shillings

due to ye sd Myles from ye estate of Capt. Willett, which said sum Mr. Myles gave to this town." In 1679 the town presents this house to Mr. Myles, and in return he gives the following receipt :

Received of ye town, the full of all debts due to me from said town from the beginning of ye world till ye 18 of June, 1679.

JOHN MYLES.

Here Parson Myles lived and labored until February, 1683, when death ended his toils, after twenty years of service in Swanzey and thirty-eight in his Master's service, when he left his work for his reward. His name has perished from among the living, his grave is among the unmarked mounds on Tyler's Point, but his life-work, noble as it was, can never die, but as a disciple of conscience liberty, never coerced, Myles stands out as heroically and truthfully in history, if not as prominently, as Roger Williams ; and the church he founded was the ideal of Christian liberty and charity.

Elder Samuel Luther, the ancestor of the Luthers of this section, was Myles' successor in 1685, and of two events only during his ministry have I time now to speak. The liberal policy of Plymouth Colony had allowed the Baptist church on New Meadow Neck an existence, and the rights of conscience had been maintained strictly to the terms of the act of incorporation. The majority of the people were Baptists, but the Congregationalists coincided in the essential doctrines of liberty of the Rhode Island Colony.

When Sir William Phipps brought the charter which united Plymouth and Massachusetts Bay, in 1692, a new order of things was instituted which interfered with



the ideas of our people on religious concerns. A warrant from the Court of Quarter Sessions was read, requiring the town to choose a minister according to law. After some debate the meeting was adjourned for half an hour. "Ye church by Lieut. Cole returned and replied thus that they had a minister that they apprehended was according to law, viz.: the Elder Samuel Luther, and desired the vote of the town to see their assent and approbation." Debate followed and then an adjournment for another half hour and then a *considerable debate* and then *another adjournment* for two months for time to consider to debate and to settle this vexed matter. Puritan Massachusetts expects each town to support by public tax the established order of Congregational churches. Baptist Swanzey don't want to, and don't mean to. They have supported their ministry for forty years by free contributions, and they propose to continue on the same plan.

The tithing-man had been an unknown officer among us. At the October meeting the town again vote upon the question, and elect Elder Samuel Luther, minister. *Four tithing-men were elected.* They are careful to select good Baptist brethren as tithers, and while the letter of the law is fulfilled, as in the case of the choice of a minister, its spirit is evaded. The number of tithing-men varied from one to four; the same men were never rechosen and the voluntary system was maintained by the independent townsmen. About the year 1700, the increase of population in the direction of Myles' Bridge and over Palmer's River, requires the removal of the house of worship from Tyler's Point to a spot near Mason's Corners, in North Swanzey, in order to accom-

moderate the majority of the congregation. During Elder Luther's ministry he has seen fit to add certain supplementary notes to the original covenant, with reference to *Baptism* and *Communion*, which are not relished by the Congregational element, and whether intended or not, serve to establish the dividing line of denominationalism between the hitherto united parties. The removal of the church edifice from New Meadow Neck seems to have been another element of separation, and the question of the establishment of a church of the Congregational order is now earnestly discussed. The dwellers on Phebe's Neck added to those on New Meadow Neck who favor the new organization, see no way to secure this object but by the establishment of a new town, wherein the tithes of the people, as in other towns, shall support the ministry of the ruling order. History is silent as to the various movements which culminated in the following petition presented to the General Court in Boston, on the thirtieth day of May, 1711:

To His Excellency Joseph Dudley, Esq., Captain-General and Governor-in-chief in and over His Majesty's Province of the Massachusetts Bay in N. E., the Honorable Council and Representatives in General Court assembled at Boston this thirtieth day of May:

The petition of us the subscribers, inhabitants on the westward end of Swansea, most humbly sheweth, that among all the outward and external blessings with which the God of all mercy blesseth any people withall in this world, that of the House of God is among them; the Gospel purely preached and the ordinances of Christ's kingdom duly administered and fathers and children settled under pastoral watch, care and government, under pious learned orthodox ministers being in our esteem the greatest.

And we, your petitioners, being under the deplorable privation thereof, do most humbly and earnestly petition this honored Court that some methods may be taken (as in wisdom may be thought

best) for our relief, we being well assured of this Honorable General Court's power and good will to help in such cases, from their repeated acts of the like nature, do the more freely open our malady which bespeaks pity and cure. Not to mention the ill circumstances, which our different opinions (in matters of religion from our neighbors) brings our estates under, in whose power they are in all taxes (though bad enough of itself) is yet little and light compared with the bitterness we feel at present, and fear for the future for the very mention of no settled minister, learned and orthodox, no church of Christ settled in order, no pastor to feed Christ's lambs among us; this as we believe is an uncomfortable thought unto all the holy and reverend ministers of Christ that know our state. So is it a heart-breaking thought to us to think, that when we are called out of this world to consider in what state we leave our posterity exposed to a ruining enticement from pure gospel and gospel ordinances. All which sorrow and misery either felt or feared, if the Honorable General Court do in mercy and pity prevent by granting us a township according to the limits of Capt. Samuel Low's military company in Swansea, thereby enabling us to settle and maintain a pious, learned and orthodox minister for the good of us and our posterity, God will be glorified, Christ's kingdom enlarged and will oblige your most humble petitioners ever to pray.

Signed,	SAMUEL LOW,	DANIEL ALLEN, JR.,
	DANIEL ALLEN,	OBADIAH PETTIS,
	BENJ. VIAL,	ELISHA MAY,
	ISRAEL PECK,	WILLIAM CORBETT,
	SAMUEL HUMPHREY,	JOHN TOOGOOD,
	ZACHARIAH BICKNELL,	SAMUEL JAY,
	NATHANIEL PECK,	JOHN ROGERS,
	JAMES SMITH,	JOSHUA PHINNEY,
	BENJ. CAREY,	WM. SALISBURY,
	EBENEZER ALLEN,	WM. SALISBURY, JR.,
	JOHN CHAFFEE,	JONATHAN PHINNEY,
	JOSIAH TICKNOR,	EBENEZER TIFFANY,
	SIMON DAVIS,	THOMAS TIFFANY,
	THOMAS TURNER,	JONATHAN VIAL.
	JOSEPH CHAFFE,	

On the 7th of June, 1611, this petition for a new town and a new church is read in Council, and it is ordered that the selectmen of Swanzev be served with a

copy of this petition, and that they be heard thereto upon the second Wednesday in the next session of this Court, if anything they have to say against granting the prayer thereof.

They have very much to say, why the prayer should not be granted, and the selectmen, Carpenter, Anthony and Mason, issue their warrant to Elisha May and Pelatiah Mason, constables, to warn a town meeting of the people of Swanzezy, to meet on the 7th of July, 1711, to consider the earnest prayer of the seceders. The town meeting is a full one, as one might suppose on such an occasion, and after due consideration "it was purposed and put to vote, if they would comply with the said petition, and it passed in the negative almost unanimously." Our petitioners either did not attend or did not vote. It was then voted that the town remain as now bounded, one town as it is and hath been enjoyed, and the selectmen are chosen to defend, vindicate and maintain the town as it is now enjoyed. Voluntary subscriptions are taken in the town's behalf to raise money for the selectmen to manage this affair, and William Anthony receives £1½. The following remonstrance goes up to Boston from the Swanzezy selectmen :

To His Excellency, &c. :

Some humble reasons from all the Antient and first proprietors and inhabitants of the town of Swansea now living, and the posterity of the first proprietors which are deceased and other inhabitants of said town, who settled here upon the same encouragement as the first, (being all freeholders) shewing our minds referring to a petition from some of our neighbors, preferred to your Excellency and Honored Court. And we having received a copy of said petition which that said petitioners request that they may have a township granted them out of our town, by dividing said town of Swansea, and the Honored Court have been pleased to grant to said

petition a hearing, and that our selectmen should be served with a copy of said petition, in order to answer therewith, &c.

Which said petition informs us that our neighbors complain that they have no Gospel minister, no Church of Christ, and that a township may be granted them that they may be enabled to settle and maintain a minister among them and reasons of the like nature.

To which we answer it seems very strange to us considering that there was care taken in the foundation settlement of this town, how the minister should be maintained in this town of Swansea by a mutual agreement made and confirmed by those gentlemen that the General Court of Plymouth impowered and the Church of Christ then gathered and assembling in said town, and confirmed by all the proprietors of said town to prevent all troubles and discords arising for the future of this nature (a copy of which is hereto annexed.)

One foundation article thereof is that a comfortable maintenance was due to the ministry from such as partook of their teaching, so careful was the first inhabitants to lay such a foundation that might effectually prevent all present and future disturbances; that if any person denied any particular in the said agreement, they should not be admitted an inhabitant in said town: and according to the said agreement the worship of God is and hath been maintained in this town and in that part the petitioners would have be a township, without any assistance from said petitioners by compulsion but by free contribution, and accordingly we have been at considerable charges in building and repairing meeting-houses for our own conveniences (and constantly attending the worship of God in them) and our neighbors, the petitioners, always enjoying the same liberty according to covenant have no reason to complain. But likely said petitioners may not be acquainted with the foundation settlement of our town (being none of them the first proprietors nor but a very few children of the first, being mostly strangers, several of them lately come to town, and not all town dwellers), which if they had made the town acquainted they might have been informed. But if our neighbors expect assistance from other societies that uphold the worship of God among them as aforesaid in our town or others with them, it cannot but tend to great dissatisfaction, it being contrary to the grant given us which we and our forefathers have enforced more than forty years, and we desire so to continue. We see no advantage in breaking our town, but increasing a charge to no profit; our township being small and granted by the General Court for our township. We desire that it so remain and every concies person may enjoy their liberty and just rights according to

the said grant, and the covenant and agreement pursuant thereunto which we hitherto have done.

Furthermore we desire your Excellency and Honorable Court, that we may enjoy our rights which we greatly prize without further interruption upon this account. So we subscribe your humble and obedient servants, the inhabitants of Swansea.

July ye 9, 1711.

Samuel Luther's name heads "the column of the ancient first proprietors," James Brown stands at the head of "the column of their posterity, though many of them have deceased," and John Wheaton heads the "list of new comers." Total remonstrants, 78.

The Council at its session on the 24th of October, 1711, passed the following order :

That this Court see no reason as yet to divide Swansea into two distinct towns, but approve the good and laudable inclination of the petitioners to encourage religion in that part and recommend to them the establishment and support of a learned orthodox minister, of good conversation and to endeavor by subscription for his comfortable and honorable maintenance.

Again in 1712, our petitioners for a new town show their earnest persistency by renewing their efforts before the General Court, and again the selectmen of Swanzey come gallantly and successfully to the defence of the unity of their town.

For the next five years the establishment of a Congregational church in accordance with the advice of the Court engages their attention and the petitioners are silent. Probably the organization was speedily formed and public services first held on New Meadow Neck, for how long a time we know not. Neither do we know when the first house of worship was built, as there are no records extant either of town or church to establish

its history. The first meeting-house of this church of which definite knowledge can be obtained, stood on the corner lot on the south side of the road which leads by the residence of Lewis T. Fisher, Esq. The date of its erection is unknown. But the new church does not flourish at the outset as its friends hoped, and on the 14th of May, 1717, the town are called to consider of "a petition presented to ye town to have six score pounds raised to support ye ministry or to have said town of Swanzey divided, or a precinct, by some of the inhabitants on the west side of New Meadow River."

Say the records, after reading the petition and the foundation settlement of said town, and "after a considerable fair and loving conference with said petitioners upon the premises, it was agreed, voted and concluded that all the inhabitants of the town of Swanzey should enjoy their conscience liberty, according to the foundation settlement of the town, and are obliged to uphold, maintain the ministry and worship of God in the several churches or congregations where they respectively belong or assemble, and not obliged in any other church or congregation but where they partake of the teaching as it is expressed in said foundation settlement."

The troublesome body on "the west end of Swanzey" still vexes the old town by its suit, again presented at the Boston Court in November, 1717, and the selectmen, Messrs. Mason, Anthony, Carpenter, Chase and Allen, must again answer the arguments for a division, by the reasons preferred in 1711.

As "a faint heart never wins a fair lady," so faintness of spirit in town, state or church is an element of weak-

ness, a characteristic not manifest in either party. The third attempt succeeds, and the Court announce after so long a struggle the birth of a new town, which shall comprise the lands embraced within New Meadow and Phebe's Neck.

November 18, 1717. }
IN COUNCIL. }

Upon a full hearing had before the whole Court upon the petition of Josiah Torrey, Z. Bicknell and Samuel Humphrey, &c., agents for the society in the west part of Swansea,

Resolved, That Phebe's Neck and New Meadow Neck within the town of Swansea be, and hereby is, erected into a township by the name of Barrington, and the inhabitants thereof are vested with all powers, rights and privileges that other towns within this have or by law ought to have and enjoy.

Sent down for concurrence.

IN THE HOUSE OF REPRESENTATIVES.

Received and concurred.

The selectmen of Rehoboth and Barrington establish the bounds, "which begin at the southwest corner of Re—h, being a small freshet of water running into the salt river, thence easterly on the line of a stone set up and marked with R. 1734, where the stump of the tree stood at the place where Capt. Willett made a bridge, and from thence to a white oak tree southerly of Nathaniel Paine's house to a pine stump burnt with fire, and a stone set up at said place marked with R. 1734, from thence to a point of upland in the salt meadow near to the river formerly called Sowams River."

The child town is called Barrington, so it is christened by the Honored Court. Why, let us see.

If you will turn to the map of the British Isles, and look on the south of Wales, you will find Swansea, the

town whence Myles and his band emigrated. Glance across Bristol Channel to the south, forty miles in width, and you will note the county of Somerset in the south west of England. Note the familiar names which meet the eye as you roam over this old English fatherland. Here is Bristol and there Taunton, Somerset and Bridgewater, Barnstable and Plymouth, Exeter, Dorchester, Truro, Falmouth, and other names which have been transplanted to American soil. Sometimes in distinction from the old town from whence they came, the settlers in the new world prefixed the title New, to indicate its lineage as well as its minority in organization. New England, New York, New Bedford, New Hampshire, New Jersey are familiar examples. In the case of small towns no confusion would arise as to which was meant, and hence the name was transferred as a reminder of the land and the towns whence the settlers came. They still loved their English homes and birth-places, and when they crossed the waters they brought all they could, which would stand in New England as souvenirs of the old England they still held dear. Few can measure to-day the griefs of parting from the home soil and stock, and exiles alone can tell how they clung to the very household names which street, parish and town bore where they lived. In Somersetshire, thirteen miles from Taunton, four from Ilminster, and ten from Ilchester, (all of which places are mentioned in the records of Myles' church, in Wales,) is the little parish of Barrington. Who of this company can tell whether the Humphreys, the Tiffanys, the Martins, the Smiths, the Pecks, the Allens, the Vialls, the Lows, the Bosworths, or the Bicknells were once dwellers in this little parish,

neighbors to our good Taunton and Bristol emigrants, and that by the attractions of their stories and letters from the new land, the ancestry of these families were drawn to this new country and this favored town. I leave the thought to the lovers of genealogical lore, hoping that some one will be tempted to prove the truth or error of my suggestion. Of one of these families, however, I am fully satisfied.

The edict of separation has gone forth, and Ancient Swanzezy must part with that section which has given her her ancestral renown. The new-born town west of New Meadow river unclasps the hand from the younger settlement on the east of the river. For fifty years this people have braved the hardships of frontier life, and have borne its burdens manfully and heroically. The romance of their real life was truer and stranger than the fiction of our days. Their common joys and toils are a common heritage to both towns, and we shall never forget them. Good-bye, old Swanzezy. Two paths lie before us. Let us walk them in harmony and brotherly love, and strive to honor the common ancestry which bore us, and by our zeal only "provoke each other to faith and good works."

As the new town of Barrington was established and separated on account of its religious needs, its ecclesiastical affairs claim our first attention. The first minister of the Congregational Society, of whom we know little except his name, was Rev. James Wilson, who had left prior to the establishment of the new town. At the second town meeting of the town held on the 21st of April, 1718, Mr. Timothy Wadsworth, Moderator, the inhabitants of Barrington did then and there choose

Rev. Mr. Samuel Torrey to be the minister for the said town. "Voted to give one hundred pounds as a settlement, and seventy pounds a year as a salary for the labor, so long as he continues our minister, the said sum to be collected by the constable, paid to the town clerk and by him to be paid to Rev. Mr. Samuel Torrey."

"Whatever money that was given in that was not marked should belong to Rev. Mr. S. Torrey, over and above his salary. Zach. Bicknell, James Adams and Sergeant Peck are a committee to treat with Rev. Mr. Samuel Torrey about what the town has voted with respect to himself, and to make report to this meeting; and adjourned this day forthnight at 5 P. M., at the house of Mr. Z. Bicknell." This house where the town meetings were held stood where the residence of Jeremiah Remington now stands. On the 4th of August, 1718, "Rev. Mr. Samuel Torrey appeared at the town meeting, and signified to the town that he accepted the call the town gave him to be their minister for the future, in accordance with the voats of the town."

In 1725, Mr. Torrey asked for an increase of salary, which the town would not allow. In 1726, a committee, consisting of Sergeant Peck, Samuel Kent and Samuel Humphrey were chosen to go to Mr. Torrey to see what his demands were, and to report; and in August the town again refused to unite with the church in raising the minister's salary, and still further it was voted that the town concur with the church in dismissing the Rev. Mr. Torrey from being their minister, provided a council agree to it. Rev. Mr. Samuel Torrey is dismissed, and a career of candidating for a new minister

for the town commences. November 16, 1726, they have tried Mr. Whitmarsh, and after trial vote that the town see cause to hear another minister, and that the town raise forty pounds and order it into the deacon's hands for the defraying the necessary charges of paying a minister or ministers which may be employed by the town to preach the Gospel, and John Torrey and Josiah Humphrey were chosen a Committee to procure a minister. What there was in this action of the town unsatisfactory, we cannot tell, but a month later, a town meeting was held, which declared the acts of the last void, and "it was voted that the town raise forty or rather fifty pounds for the support of the minister, and that James Adams, Benjamin Viall and Zachariah Bicknell be a Committee to supply the pulpit."

In March, 1727, a call was given to Rev. Moses Hale to be their minister, at an annual salary of £100. The records are silent as to the reply, but Mr. Hale did not become their minister. Mr. John Wadsworth receives the town's call, with a salary of £100 and a settlement of £200. Mr. Wadsworth declines. Then comes Mr. John Sumner, and the proposed salary goes up to £110 and a £200 settlement. Mr. Sumner replies in the negative.

May 27, 1728, the town assemble to elect a minister, and now the choice has fallen on Mr. Peleg Heath, of Roxbury, with the same salary and settlement as above, the latter to be paid in two years. Lieut. Adams, Lieut. Peck, Mr. Viall, Mr. Tiffany and Mr. Bicknell, all of whom have had experience in making proposals, are a Committee to report to Mr. Heath and to the town. In August, they increase the salary to £120, to be paid

quarterly, and on Sept. 9, 1728, Mr. Heath's answer is read to the town, as follows :

Whereas, you, the people of God in this place, have given me an invitation to labour in the Gospel among you ; having taken it into deliberate consideration, as it is a call of God, I do therefore in his strength engage therein, and desire your prayers that I may be directed, assisted, succeeded and accepted.

PELEG HEATH.

September 9, 1728.

In 1737, the town voted not to build a new meeting-house ; also voted that the treasurer should hire the money, the church minister should pay out of Mr. Peleg Heath's salary. In February, 1738, the town passed a vote that the Rev. Mr. Peleg Heath should preach at Mr. Edward Bosworth's dwelling-house, until the town shall build a meeting-house for the town. Mr. Bosworth's house was near where Mr. Allen C. Mathewson's house now stands. Messrs. Adams, Bosworth and Smith are a Committee to acquaint Mr. Heath with the vote of the town.

During his ministry, the meeting-house was taken down and removed to a lot occupied by the present Congregational meeting-house, which was given to the town by Joshua Bicknell. Difficulties arose during his ministry, which, after the lapse of a century and a quarter, we might present and discuss without prejudice to either party did time and place allow.

On the 21st of November, 1740, the town voted to concur with the church in Mr. Heath's dismissal, and he retired after a twelve years' ministry among this people, to his farm pursuits, at the house and farm now occupied by Mrs. Mary W. Heath, and died, aged 49 years,

in 1748. His son Peleg lived where Nathaniel Peck now lives. His grave is with us unto this day, and his descendants are among our most valued citizens. A grandson of his, Mr. Jabez Heath, was borne to his grave a week since, at the ripe age of ninety years; a man whose public and private character were above fear and without reproach. His great grand-children and their sons and daughters are with us, to bear his name and to commemorate his virtues.

Mr. Heath's successor was the Rev. Solomon Townsend, who was born in Boston in 1715, graduated at Harvard College in 1735, and entered the ministerial work in 1741, commenced his ministry among this people in 1743, and died December 25, 1796, in the eighty-first year of his age, and the fifty-fifth of his ministry. As old "*Father Townsend*," as he was called, is remembered by one who well knew him, (and who is present with us to-day in his eighty-fourth year,) he was over five feet and six inches in height, of a spare frame, thin in flesh, plain in dress, and scrupulously economical in habits, as the times and salary demanded. He wore long grey hair, was bald-headed and possessed the proud distinction of a large nose.

He wore in summer (says another), a gay colored chintz morning-gown and a cocked hat and short breeches with knee buckles. In winter he wore green small clothes and a long coat, and at his death was laid out in a black broadcloth suit, purchased by the people. Soon after his settlement, the town of Barrington, with the whole of Bristol County, was set off into Rhode Island Colony, and the town system of church support and tithing was given up, and the minister was supported by

free contributions of the people. Silver and gold they had but little to give, and the products of the farm were annually sent to replenish his oft-times empty stores and larder. His wife Martha died when young, and Mr. Townsend never married again. His house was kept by Miss Betty Renuff. One day, towards noon, as Betty was cooking a kettle of clams for dinner, she saw old Dr. Stiles of Connecticut, riding up on horseback to the front door. "What shall we do? What shall we get for dinner?" said Betty, as she thought of the frugal repast of clams, bread and butter for so distinguished a guest. "Dr. Stiles has come to dine with us." "Never mind, Betty," said Father Solomon. "Clams that are good enough for *me*, are good enough for *Dr. Stiles*." Without apology, Mr. Townsend invited the Doctor to sit down to a Rhode Island dish, which was not only a rarity, but a luxury to his Connecticut friend. They visited the grave of Willett together, and Mr. Townsend was about to rub the moss from the stones. "Don't rub it off," said the good Doctor. "*That's sacred moss.*"

In conversation with some students on moral philosophy, Mr. Townsend told them that he studied such a philosophy. When asked to explain, he said that his philosophy was to pull off his boots, if he did not want them on. It is said that he often went into tears, when telling the value "of this precious book, the Bible." His prayers contained many gifted thoughts and he often quoted and used the same expressions. He prayed for those who travelled by land, for a horse is a vain thing for safety. Also for the sons of Zebulon, who went down upon the sea, and who did business on the mighty waters.

In the summer he preached two sermons on the Sabbath, and in the winter, only one. There was no Sabbath school and no Sabbath or week-day prayer-meetings. In the preparatory lecture, he was assisted by neighboring ministers. Although the records of the church have been lost for that memorable half century of Mr. Townsend's pastorate, and the town records have no hints as to church affairs, probably no period of our history was more interesting since our foundation, and none so full of peace and progress. The records of that ministry were written upon the hearts of the young and old of this community, and though we cannot read the written page, we can behold the more ineffacable monuments of truth, piety and order which such a life and such teachings established. *Si quæratís monumenta, circumspicite.* "If you seek for memorials, — look around you."

At the ordination of his successor, Rev. Samuel Watson, February 28, 1798, the Rev. Dr. Hitchcock, of Providence, gave the charge to this people, and paid the following tribute to the memory and character of this venerable man :

May much of the spirit of your good old Elijah descend and rest on the young Elijah who succeeds him in office. The name of Townsend will long be dear to you in this place. His memory will long be venerated in the churches, and never will be obliterated from the minds of his acquaintances. Happy in his ministry for fifty-five years, you still feel the good effects of the same. Your best testimony of respect to his memory, will be to preserve that order and harmony in your proceedings which do you so much honor, and to transfer your affection to his successor in office. With a mind most pure, placid and patient, and a character unexceptionably good and estimable, he was interred with every mark of respect by an affectionate people.

Rev. Thomas Noyes, pastor of the second church in Needham, at the installation of the Rev. Luther Wright, speaks of the "faithful and evangelical Townsend, who, through a long and successful ministry, was an ornament to his profession and a glory to human nature." His people passed the following eulogium upon him, when they erected the slab to his memory in yonder cemetery :

SACRED TO THE MEMORY
OF THE
REV. SOLOMON TOWNSEND,

Who died Dec. 25, 1796, aged 80 years ;

ALSO,

REBECCA, HIS WIFE,

Who died July 24, 1773, aged 55 years.

Mr. Townsend was born in Boston, Oct., A. D. 1716 ; was graduated at Harvard College, A. D. 1735 ; was ordained pastor of the church and congregation in Barrington A. D. 1743, and continued faithful in his charge 55 years, when death put a period to his labors, and his remains were consigned to this tomb.

Beneath this sculptured stone and mouldering heap,
The reverend teacher rests in quiet sleep ;
From youth's first dawn he trode the sacred stage,
To the dim twilight of declining age ;
He taught the soul in virtue's path to stray,
Allured to brighter worlds, and led the way.

In 1798, Rev. Samuel Watson succeeded to the pulpit made vacant by the death of Townsend. Mr. Watson was a native of Barrington, being the son of Matthew Watson, Jr., and the grandson of Matthew, Sr., of

whom we shall in another place have occasion to speak. He graduated at Brown University in 1794, studied theology, and was ordained over the Congregational church in 1798. He was a talented and able preacher, and the people were very harmonious and united. At his ordination, he lived with his father on the estate and in the house now owned and occupied by his nephew, Sterry Watson. After his ordination, he exchanged pulpits with his classmate Miles, of Grafton, and saw in his congregation on a stormy Sabbath, in a neat, plain dress, a young lady, with whom he fell in love, sought an introduction, courted and married her. Her name was Martha Turpin Bicknell, of Attleboro'. After his marriage his grandfather bought the Richard Greene place, afterwards the ministerial place, and moved the house from a cellar in front of Mr. Kinnicutt's to the site of Mr. Staples' residence. Mr. Watson preached two sermons in summer and one in winter, on Sundays. He taught private pupils and boarded some of them at his house. His habits of thought were such that he wrote rapidly, even in company. He walked across his farm and back to his study on the mornings of the days when he wrote his sermons. He kept a sideboard, which was the ministerial fashion at that day, and treated himself, as well as his friends, to the best liquors the town afforded. He was held in high estimation among his people, and died lamented.

I have thus hastily sketched the lives of those who have preached to this people prior to the remembrance of many of those now living. I need only mention their successors by name. Their biographers shall be my successors in the centennial addresses of coming

centuries. For their benefit I will mention their names and leave their virtues for others to review :

Rev. Luther Wright, from 1817 to 1821.

“ Francis Wood, from 1823 to 1826.

“ Thomas Williams, from 1835 to 1838.

“ Benjamin R. Allen, from 1838 to 1842.

“ Charles Peabody, from 1843 to 1846.

“ Forrest Jefferds, from 1846 to 1850.

“ Silas S. Hyde, from 1851 to 1855.

“ Rev. Francis Horton, from 1856 to

Returning to civil affairs we find the new town organized under the following officers, who bore off the first honors of Barrington, in March, 1718 :

Town Clerk.—Samuel Humphrey.

Assessors.—Benjamin Viall, Zachariah Bicknell, James Adams.

Constable.—James Brown, Jr.

Surveyors of Highways.—Zachariah Bicknell, John Bosworth.

Tithing-Men.—Timothy Wadsworth, Joshua Kent.

Fence Viewers.—Phebe's Neck—Nathaniel Peck, John Chaffee;
New Meadow Neck—Joshua Kent, Ebenezer Martin.

Town Treasurer.—Samuel Humphrey.

Sealer of Leather.—Recompence Tiffany.

Grand Juror.—Elisha May.

Representative.—James Adams.

Jury of Trials —Ebenezer Tiffany, Jr.

And they are engaged by the selectmen. Their salaries are not mentioned, but it is supposed that the people had become so thoroughly imbued with Rhode Island principles, that they rejoiced to bear the burdens for the sake of the honors.

Jan 2, 1720, Nathaniel Peck is to have fifteen shillings to provide the town with a good pair of stocks, and all things suitable for them, and bring them to the meeting-house forthwith. Whether to discipline the

unruly church members, to develop their faculties for prayer and praise as in the case of Paul and Silas, or to treat civil offenders in an uncivil way, is not expressed in the records.

The Rehoboth people have refused to pay taxes on salt meadows in the town of Barrington, and Zachariah Bicknell is appointed an agent to go to Boston to prosecute a memorial, and is to have five pounds if he succeeds, nothing for his time and charges if he fails. We most earnestly recommend this plan to Congress and to State Legislatures in their Commissions and Committees.

In 1722 the selectmen were authorized to see that the town be provided with a schoolmaster to teach to read, write and arithmetic, for four months from the first of November. In 1723, twenty pounds was raised to pay Mr. Andrews for keeping the school twelve months. In 1724, £25 was voted for the encouragement of a schoolmaster for a year. In 1729 John Webber became the schoolmaster, to be settled near the centre of the town. Nathaniel Peck was allowed fifteen shillings for keeping school in his house that winter. 1730, John Webber is again hired for nine months, at £5 per month; and so the educational work went on. And so town affairs moved on with little of noteworthy interest to the writer or his audience, until Rhode Island Colony steps in, demands her ancient rights and territory, and sets up the banner of Roger Williams over the whole of what is now Bristol county, and the towns of Tiverton and Little Compton in Newport county, and Attleborough Gore, now known as Cumberland.

The act of incorporation made two important changes. First, the transfer from the jurisdiction of Massachusetts

Bay Colony to that of Rhode Island, where they had long had their sympathies and wished to be, as expressed by a vote in 1741, "their unanimous wish to come under the Rhode Island government, as we do apprehend we do belong there." A more important change is expressed in this part of the act. "That part which has heretofore been a part of Swanzev and Barrington, with a small part of Rehoboth thereto adjoining, with the inhabitants thereon, be incorporated into a township by the name of Warren." The history of Barrington now becomes merged with that of Warren for twenty-three years. For thirty years, from 1717 to 1747, Barrington has held an honorable corporate existence, but the territorial limits of the two towns favors the union, and the General Assembly so decree.

Mr. Matthew Allen and Mr. Samuel Miller are the first deputies of this new copartnership town, and our history may now be written by a Warren historian. The two towns were not very unequal in area or population at this period, and we share with our sister town the honors of that history, whatever they may be.

While Barrington, in name at least, is thus under the eclipse, allow me to speak of one of her most noted citizens of venerable age, of varied enterprise, of unusual wealth, and of remarkably exemplary character,—Matthew Watson, Esq.*

"Coming events cast their shadows before," and the separation of the old town of Barrington from the town of Warren may be prophesied, from the feelings of uneasiness which the people on New Meadow and Phebe's Necks feel in the distribution of town offices and the

* See Appendix.

management of civil affairs. Barrington has already enjoyed the sweet experience of an independent existence, and now to become subject to the privations and inconveniences of carrying on her public business with a community from which she was separated by a great river, and the only communication by an uncertain ferrage, was a troublesome matter. Besides, the whaling interests, the West India trade and the consequent activity of ship-building had increased the wharves and the storehouses and trade of the growing town across the river.

The ship-building interest on the south and east side of New Meadow Neck, begun by the Eddys and continued by Moses Tyler, near Kelley's Bridge and by James Martin and John Martin, on Barrington river, was still continued, but the craft were coasters, such as sloops, schooners and brigs.

The depth of water on the Warren side of the river, the nearness of the harbor to the bay and their facilities for trade made the advantages of ship-building and commerce now wholly on the side of the settlement at Warren. Rapidly increasing in wealth and power, our neighbors over the way may have shown a conscious pride in outstripping their fellow-townsmen on the west side. Their whalers were bigger than our coasters, and consequently their wealth, prosperity and population increased in a ratio which undoubtedly awakened the jealous fears of the western settlement.

The following agreement expresses in a few words, the main points in the case, and anticipates the petition for a division, which had undoubtedly been earnestly discussed :





WARREN, November 6th, 1769.

We whose names are hereunder written, freemen of the town of Warren, being desirous for the future to live in peace and mutual fellowship with our fellow-townsmen on the west side of the Great River, and all others, do agree and promise for ourselves and all others we can persuade to come into the same mutual agreement, that the freemen on the west side of the Great River do nominate their proportion of officers in the town meetings (provided they are agreed in such nomination,) they allowing us the same privilege, and we will use our endeavors to carry the same into prosecution, each using other with mutual friendship and freedom.

Signed,	SYLVESTER CHILD,	WILLIAM EASTERBROOK,
	WM. T. MILLER,	MARTIN LUTHER,
	SHUBAEL BURR,	JOHN CHILD,
	EZRA ORMSBEE,	EBENEZER COLE.

Feeling has awakened discussion, and discussion has resolved itself into a petition, presented at the May session of the General Assembly, 1770, for dividing Warren into two towns. The petition is received and the town served with notice, and cited to appear at the June session to answer it (if they think fit.) Warren is astir, and a remonstrance by many inhabitants to rebut the petition goes in, and a committee are appointed to represent the town in opposition to the Barrington movement.

Josiah Humphrey, James Brown and Samuel Allen press the interests of the separatists, and they succeed in satisfying the General Assembly of the wisdom and propriety of their proposed plan, and on the *11th of June*, 1770, it was enacted that the town of Warren be divided into two distinct and separate towns, and that the bounds between them be as the river between Bristol and Rumstick extends itself northerly to Miles' bridge, and that the township so divided from Warren

shall be distinguished and known by the name of Barrington. James Brown is to call a meeting of the free-men to elect officers; and Nathaniel Fales, Thomas Throop and Daniel Bradford, Esqs., all of Bristol, are to settle and proportion the debts and poor of said town. "God save the King!" So say the records.

The old town emerges from the eclipse of twenty-three years, obscured in name as well as in fame, by the growing enterprise and prosperity of Warren. As we bade good-bye to Ancient Swanzey forty-three years before, so now we leave our sister town to her career of usefulness and wealth, and embark anew with our *old* and *new* town in her competitive rivalry among the then twenty-three towns of Rhode Island. We shall claim part of the honors in the establishment of Brown University in Warren, in 1765, and will leave the pleasant task to our historian friend, Gen. Guy M. Fessenden, who writes with an impartial pen, to tell us what other credit is our due. Bristol divided the debts and paupers; let us here to day appoint our able neighbor to divide with us the honors of our mutual success.

1717 was a good year for Barrington to be born in. The date jingles on the ear like sleigh bells, and the boys and girls can easily remember it. 1770 was a capital year for our *second birth*, for the mystical sevens have a merry chime, though a limping rhyme. 'Twas a good time for town and colony to say for the last time to His Majesty George III, God save the King, with a royal grace, and to bow with reverence before his minister, Lord North.

It was a brave time, for just now the Boston massacre had disclosed British purpose and Massachusetts

pluck, and the little affray in King street had stirred a commotion throughout the whole of the old thirteen colonies. The very name of Boston was dear to every American heart, and when her peaceable citizens were shot down in the streets, the thrill of sympathy and the outburst of indignation was like the discharge of a mighty electric battery. It was time "for the country folk to be up and to arm;" to look after their powder and lead, and to pick the old flint-lock for the day of need. Another affray nearer home stirs the blood of patriots in the towns along the old Narragansett. On the 9th of June, 1772, Capt. Lindsey left Newport in his little packet, bound for Providence. The dwellers on the bay saw in pursuit the schooner Gaspee sailing the British flag. They pass Nayatt in close chase, and by dexterous management, Lindsey grounds the Gaspee on Namequit Point, opposite Bullock's Point. Providence men are wide awake by day and have owl's eyes at night; and a little boat-load run down the bay, board the vexatious rover, capture the captain and crew, and set fire to the vessel. The flames lit up the darkness of our western horizon, and kindled anew the fires of patriotic indignation in the hearts of our people. The citizens of Barrington hear the tidings with an aroused sentiment of opposition to British espionage and tyranny, though they may not unite in justification of the act.

The town send Col. Nathaniel Martin and Capt. Thomas Allen to represent them in the General Assembly, and to express their sentiments concerning the steady infringement of American liberties.

In June, 1774, they hear of the Boston Post Bill, an act, so say they, scarcely to be paralleled in history,

of taxes forced upon an unwilling and unrepresented people. On the 30th of June, the people of Barrington, in common with those of the sister towns, meet on a day set apart for public fasting, prayer and supplication to beseech Almighty God to grant us sincere repentance, "to avert every threatened judgment from us, and restore us to the full enjoyment of our rights and privileges, and particularly that he would appear for the relief and recovery of the town of Boston from their distressed situation." Mr. Townsend with characteristic calmness, moderation and firmness, preaches upon the manifold sins of the people, and the manifest injustice of the King and his Court. Had Lord North sat in the old meeting-house on that June day, he would have heard some unwelcome truths perhaps, but salutary advice.

War preparations follow, and the Colony distributes to Barrington twenty-six pounds of powder, forty-two pounds of lead and one hundred and sixty-eight flints, as its proportion from the State supply, and Mr. Thomas Allen is appointed to receive and distribute the same to the military company of the town. Swords, muskets and knapsacks, with other accoutrements, are either bought new or brought out for the first time since used under Capt. Peck, now Major in the French and Indian war, and an inventory of the town stock is ordered. The town and private stock shows fifty guns, and twenty-four more out of repair; thirty-three bayonets, four hundred and eighty flints; fifty-one and three-fourths pounds of powder; ninety pounds of lead, and one thousand nine hundred and ten pounds of lead in bullets made by patriot women, as well as men, in those stirring days.

In common with other towns, they resolved, as well as acted; and among the stirring sentiments of the people of Barrington in their town-meeting on the 21st of March, 1774, are the following: First a resolution of loyalty to Great Britain; then one of sympathy with the sister colonies; then an article on the intentions of the British East India Company, in their importation of tea, subject to duty in the colonies, when none was imposed in the mother country. The fourth resolution I give to you as they gave it to King George:

“That we will neither sell or receive as a gift, any dutied tea, nor have any dealings with any person or persons that shall buy, sell, give, receive or trade in said tea, directly or indirectly knowing or suspecting it to be such, but will consider all persons concerned in introducing tea into this town or any town in America, as enemies to their country, and unworthy the society of freemen.”

“James Brown, Samuel Allen, Josiah Humphrey, Edward Bosworth, Nathaniel Martin, Moses Tyler and Thomas Allen are a committee of correspondence, and to attend to all that relates to the liberties of America, and if any of the obnoxious tea should be brought into this town, or any other attempt made on the liberties of the inhabitants thereof, the committee is directed to call a town meeting forthwith, that such measures may be taken as the public safety may require.”

They also pledged their lives and fortunes to these principles, which so clearly foreshadowed the Declaration of Independence. It was a small town that thus acted, but its voice went to swell the grand chorus which proclaimed from mountain to sea the key-note of universal freedom. Her voice and acts helped to form that public sentiment which prepared our Bill of Rights May 4, 1776, two months before the action of the Continental Congress, and which proclaimed at that early day, instead of “God save the King,” “God save the United Colonies.”

Ninety-five years ago to-day was fought the first actual battle of the Revolution. The news of the affairs at Lexington and Concord have spread through the country, and aroused the people to prepare for war. On the 13th of June, four days before the battle of Bunker Hill, as these letters* testify, Capt. Matthew Allen of Barrington commanded a Barrington company at Roxbury and Dorchester heights, on the right of the American lines under General Putnam. His brother, Captain Thomas Allen, afterwards Colonel and Brigadier General, commanded troops on the island and at Tiverton during the movements of the British by land and by sea in that quarter.

Men and money were freely given in response to the calls of liberty. The women prepared the wool, spun the yarn, wove blankets, stockings and clothing for the men in the field and in camps or hospitals. Mrs. Salisbury, one of those brave souls, lived to the venerable age of 105 years, and her devotion to the cause inspired more than one George to do honorable duty in such noble service. Those who had been slaves enlisted and fought by the side of their former masters for freedom and independence. Wives and daughters of Barrington soldiers toiled and suffered as women never before, to aid in the work. They managed and attended to farm affairs while the men were away, and encouraged by word, acts and letters to deeds of noble daring. How much the daughters of liberty aided her loyal sons is a part of the unwritten history of that time, which can only be justly appreciated by a remembrance of what the loyal and disloyal women of America wrought and suffered in the late rebellion. It was the heroic period

* See Appendix.

of our historic life, and hours rather than moments are needed to tell you the Barrington story. One victim of the old Jersey prison ship lies interred in yonder cemetery,—Winchester Bicknell. But chains, imprisonment, prison ships, heavy financial and physical burdens, with the weight of anxious care and depressing exigencies of war, enemies at home and abroad had no power to repress the heroic endeavors of our patriot ancestry, or to stay the steps of the good Goddess of Liberty as she claimed America as her own.

I have written enough to weary your patience, and enough, I trust, to prove our descent from a godly and time-honored ancestry. They were tough, iron-sinewed men, and brave, virtuous women. They had their faults and their noble virtues. In love we will not bury the latter, nor in charity will we exalt the former. Could they look out upon our days, as we do upon theirs, they might challenge us in vain to their standard of Christian citizenship and a Christian State. Could Standish or Prince, from whom these heights are named, stand on this hill-top to-day, how strange would be the contrast with that elder day. With wondering surprise would they exclaim: "What hath God wrought!" Savages greeted them on the soil where now the best forms of civilization have been developed. The untutored Indian had no skill in letters, possessed rude specimens of handicraft and a few implements for fishing, for cultivating the soil, for pounding or grinding their grain and for securing their game. The farmer turns up with his ploughshare, stone pestles and mortars, the hatchets, chisels and arrow heads of those old days, and while he muses on the condition of a people, of whose industries

these are the symbols, he wonders not that their journeys are towards the setting sun, driven before the great tidal wave of a civilization, whose intelligence, enterprise and courage know no bounds or barriers. Could Willett and Myles revisit their homes by the Sowams, or at Wannamoisett, instead of the winding bridle path, they would travel by straight and well-fenced roads, in carriages whose ease and lightness add grace and beauty to our fashionable establishments. The old log-house has long since gone to ashes, and over its site tasteful homes have been reared, with rich furniture and the comforts and conveniences which modern life suggests. The spinning-wheel, the flax-wheel and the looms have given way to the sewing and knitting-machines. The spinnet of a later day stands as a relic in the corner to show off the splendid success of Chickering and Steinway. The wooden plates, spoons and castors have been replaced by the finest china, porcelain and silver.

The whole *wedding suit* and *outfit* of our great grandmothers would not equal in value the *silver presents* these expectant young ladies before me dream of, for their bridal day, and their whole household furnishings would no more than fill an ordinary sitting-room. Through the fields which their wooden coulter vexed, run the smooth steel points and the subsoil ploughs, while their heavy hoes are superseded by the lighter tools and the aid of the horse hoe and cultivator. The mowing machine with the gentleman driver in white pants, mows the very acres before breakfast, which five men in olden time slashed down with their heavy scythes in a day, with refreshments at the end of the swarth. The shrill scream of the locomotive, with its burdened

train awakes the dwellers on Brooks' sheep pasture, and crosses the old train field on New Meadow Neck, near where the reverend pastor lies, and winds about over near Bullock's Cove, as near to the slab where worthy Willett sleeps. How would they wonder as their eyes beheld the morning or the evening news fresh from the east, the west, the north and the south,—England, France, China, Egypt, all within speaking distance of this ancient settlement. How would they gaze with amazement at the dress, the customs and the fashions of these later days, and what, dear ladies, would they call that modern invention,—a fashionably dressed woman? While they told us of the exploits of Myles Standish, the Puritan Captain, who could write and fight, we could tell them of Grant, who could fight and then write. When they had told us of the brave men who followed Philip's trail among the Nipmucks, we should be inclined to tell them in turn of our brave Barrington boys who followed on the war path from Bull Run to Petersburg, and of some who sleep in the valley, as sacrifices to freedom. Honor, all honor to the pilgrim stock from whence we sprung. They contended nobly in their day with toil and privations to plant a tree, "the leaves of which should be for the healing of the nations," and under whose wide-spreading branches their sons and son's sons might rest in peace. Patiently and prayerfully did they labor, peacefully die. Their graves shall be honored by votive offerings, their memories by heart memorials, which never die.

The sands in the hour-glass have run out, and my work is well-nigh done. Sons and daughters of Barrington, we enter to-day a new era, a new century, but none of us will see its close. Let us so live as not to

be forgotten. We shall write our own histories and inscribe our own epitaphs. The historian of 1970 will only gather up fragments as I do to-day.

Venerable men and women who sit around me to-day, the representatives of two and even three generations: We rejoice in your presence as the living bond of union with the past. Tears fill the eyes and the utterance is choked when the memories of your early days press upon the mind. We cheerfully accept, in mature life, the trust you impose upon us and will guard with jealous care the landmarks our fathers have set up. Ere your life-work closes, may your best benedictions rest upon the heads and hearts of this people. May you late return to Heaven to enjoy the rewards of earthly toil.

Young men and women! Take up cheerfully, trustingly, heroically, the duties and responsibilities of the hour. The future lies in your hands. Mould it as master workmen "under the Great Taskmaster's eye."

Children and youth, the bright hope of all our homes and hearts! Remember those who have left to you so valuable a gift as this civil and religious liberty and these time-honored observances of the fathers. These men laid the foundations of a noble edifice. Shall you and we build strongly, firmly, grandly, so that in the ages coming, others shall look on our work and proclaim it good? Thus shall the opening century be filled "with sweeter manners, purer laws."



A P O E M ,

DELIVERED AT

BARRINGTON, JUNE 17, 1870,

BY

HEZEKIAH BUTTERWORTH, Esq.







AN HUNDRED GOLDEN YEARS!

When Israel stood by Moab's fruitful mountains,
And sung their lofty psalms,
They told the tale of Meribah's sweet fountains,
Beneath the waving palms.

They saw the land in peace and plenty growing,
Beyond the Jordan fair,
But called to mind the fiery pillar glowing
Amid the desert air.

We meet upon these pleasant hills, my brothers,
As they 'neath pastoral palms;
We, too, may turn from present scenes to others,
And sing our thankful psalms.

'Tis ours to tell the paths of self-denial
Through which our fathers trod;
'Tis ours to mark upon a lengthened dial
The finger of our God.

O time! O change! how have these green hills altered,
Since those dim, distant days,
When, lost in beauty, olden voyagers faltered
On yonder stormless bays,—

Since, on yon tides the weary Northmen drifted,
Safe havened from the seas,
And Verazzano 'neath the hillsides lifted
His ensign to the breeze,—

Since exiled Williams wandered faint and weary
Amid the winter glooms,
And holy men from Cambrian mountains dreary
Slept on the summer blooms!

'Tis mine to tell, not conquering hero's glory,
Nor laurelled statesman's praise,
'Tis mine to tell of godlike men the story,
Who toiled beside these bays,—

Who prayed to God in time-worn cities, alleys,
Where far-off rivers rolled,
And here directed, brought these hills and valleys
An hundred years of gold.

I.

Hard by the Cambrian hills that throw
Their shadows on the sea,
There dwelt among the valleys low,
A pastor, pure and free.

He walked with God, like men of old,
Amid the mountains calm,
And preached the word where ocean rolled
Its everlasting psalm.

His spirit grew in love to men,
And caught a holy fire,
When Cromwell grasped the sword and pen
And Milton struck the lyre:

He there foretold, 'mid praise and blame,
That days would brighten earth,
When man should own his brother's claim
To every right of birth.

He gathered there some little flocks
From hamlets by the deep,
And worshipped near the rugged rocks
Where havened waters sleep.

The stirring days of Cromwell passed,
And fell the statesman great.

The time-worn edict came at last
That wedded Church and State.

And then that pastor wept and spake :—
“I go to shores untrod ;
These hands may toil, this heart may ache,
But not disown my God.

Far from thy stormy rocks, O sea,
Far from thy crags, Llewellyn,
The Western wild shall shelter me,
And God provide a dwelling !”

He leads his flocks across the main,
And, firm in purpose still,
He comes to yonder open plain,
He builds on yonder hill.

And there, mid summer woods aglow,
Mid streams in winter iced,
Beyond a world of pomp and show,
He speaks the truth of Christ.

He slumbers here—the peaceful bay
Where he reposes smiles ;—
Let tender memories give to-day
The tribute due to MYLES.

II.

From distant Leydén's airy homes,
And from the Harlem-Meer,
Another exile comes to make
His forest altar here.

And he, a lover of his race,
Of freedom and the free,
Had trusted God beside the Maas
And by the Zuyder Zee.

To Plymouth's hills with holy men,
His steps uncertain bent,
But his unfettered spirit felt,
E'en there a discontent.

"I, too, will seek a way," he spake,
"By pilgrim feet untrod,
And I will build where man may make
An equal shrine to God."

He struck the lonely forest path,
O'erhung with autumn's gold;—
Perhaps along the darkening pines
The fiery pillar rolled.

But this we know—he trusted Him
Of wisdom's gift the Giver,
And stood at last upon the rim
Of yonder shining river.

And there he met a savage race,
And there his faith he planted,
And built beyond each time-worn place
By persecution haunted.

And there with ardor in his heart
That beamed on every feature,
He said: "The Living Fountain flows
For every living creature!"

I stood upon the river's side,
I marked his place of sleeping;
The moss was on the crumbling stone,
The fern was round it creeping.

O friends, some graves have ye forgot
That worthy history numbers;—
Forget ye not that lowly spot
Where liberal WILLETT slumbers!

III.

Here, too, the Plymouth pilgrim comes
A broader church to found,
And share the equal rights of faith
Upon the equal ground.

And here, beside this sunlit bay,
These clouded hills of pine,

The Baptists preach, the Quakers pray
Around a common shrine.

He hears the breeze breathe through the trees :
"The truth hath made thee free!"
The mellowed deeps of air and seas :
"We give our peace to thee!"

Sweet sing the men from Harlem-Meer,
With exiles from the Severn,
And feel a common Presence here,
And seek a common heaven!

We legends read of Church and State,
Of wars in lands decaying,—
The banner of the cross in hate
Uplifted o'er the slaying.

A better legend lingers here
In stainless history given :—
Sweet sung the men from Harlem-Meer
With exiles from the Severn.

Such were the men who sought the path of duty,
Like saints and sages old;
Such were the men who brought these hills of beauty
An Hundred Years of Gold.

Such were the men!—Beyond the world's derision
They walked by faith—alone—
Like him who saw bright angels in a vision
When pillowed on a stone.

Such lowly efforts raised the clustering steeples
In all the shining air,
And yet shall carry to the earth-worn peoples
The blessings that we share.

The all-embracing faith that Vane defended
With Cromwell side by side,
The common rights for which he here contended
And o'er the waters died.

To-day fulfil the visions of the martyr,—
His dim prophetic dreams,
When his persuasive voice had won the charter
Of these fair lands and streams.

Then tell me not of arts that came
From Hellas classic streams,
Nor mythic heroes' deeds of fame
In olden poet's dreams;

But name me heroes such as these
Who stood mid storm and shock
Who spake sublime by Celtic seas,
Who built by Plymouth Rock;

Name me the names of little space
On history's storied pages,
Whose worthy efforts bless the race,
And bring the golden ages;

And when ye speak of Harlem-Meer,
And memories that enhance it,
Name me the men who labored here,
Beside the Narragansett.

But lighter themes than these demand my singing,
To lighter themes I go,
To tell the story of the town upspringing
An hundred years ago.

The pleasant cottage 'neath the maple shadows,
And on the river's arms,
The fragrant orchards and the waving meadows
Of harvest-happy farms!

The rural home, the art-embellished dwelling
That on each hill appears,
With eloquence that touch the heart are telling
An hundred golden years.

I.

The hills are calm, the rivers run
Among the breezy pines,

And, over all, the noontime sun
With steady lustre shines ;
On scenes as fair the sun looked down,
When freemen met to pay
Their honors to the new born town,
An hundred years to-day !

II.

They met,—but not as now we meet,
Though nature sweetly smiled ;—
The house of Brunswick then controlled
The rugged western wild ;
And in old Boston's thriving town,
Had been a bloody fray,
That weighed the patriot's spirit down,
An hundred years to-day !

III.

The broken forest then revealed
The marks of progress cheering,
The sturdy home beside the field,
The school beside the clearing,—
The elm tree throws its shadows still
Across the public way
Where rose the spire above the hill.
An hundred years to-day !

IV.

And near the rustic bridge that bore
The honored name of Myles,
Where breezy meadows line the shore
When open summer smiles,
The happy ships on waters fair
Lay havened from the bay,
And dropped their ensigns on the air,
An hundred years to-day !

V.

An air of comfort blessed each home
Upon that summer morn,
The girl was at her spinning-wheel,
The boy was in the corn ;

And, when, beside the accustomed place,
The father knelt to pray,
The peace of God was in his face,
An hundred years to-day!

VI.

And true, these freeborn men were found,
When rose the tide of war,
On native shore, on distant ground
In patient camps afar,—
First in the ranks of freemen when
Begun the bloody fray,
And faithful to the last, those men,
An hundred years to-day!

VII.

I need not tell you that they fought
The Jersey's hills among,
I need not speak of *him** they brought
When life was fresh and young,
From strife upon the perilled seas
To die upon the bay,
Hard by the shades of native trees,
Some fourscore years to-day.

VIII.

Those times have gone,—the forest fell,
And rose the homestead fair,
And rolled the music of the bell
Upon the Sabbath air.
Those men have gone—and calm and still
The shaded waters stray
By those old graves on Burial Hill,
Where they repose to-day.

IX.

And recent years—I need not tell
Their record—it is here,
On fruitful hill, in cultured dell
On villas, far and near;—
Some sing of lands of old renown,
That gave to heroes birth;

* Winchester Bicknell.

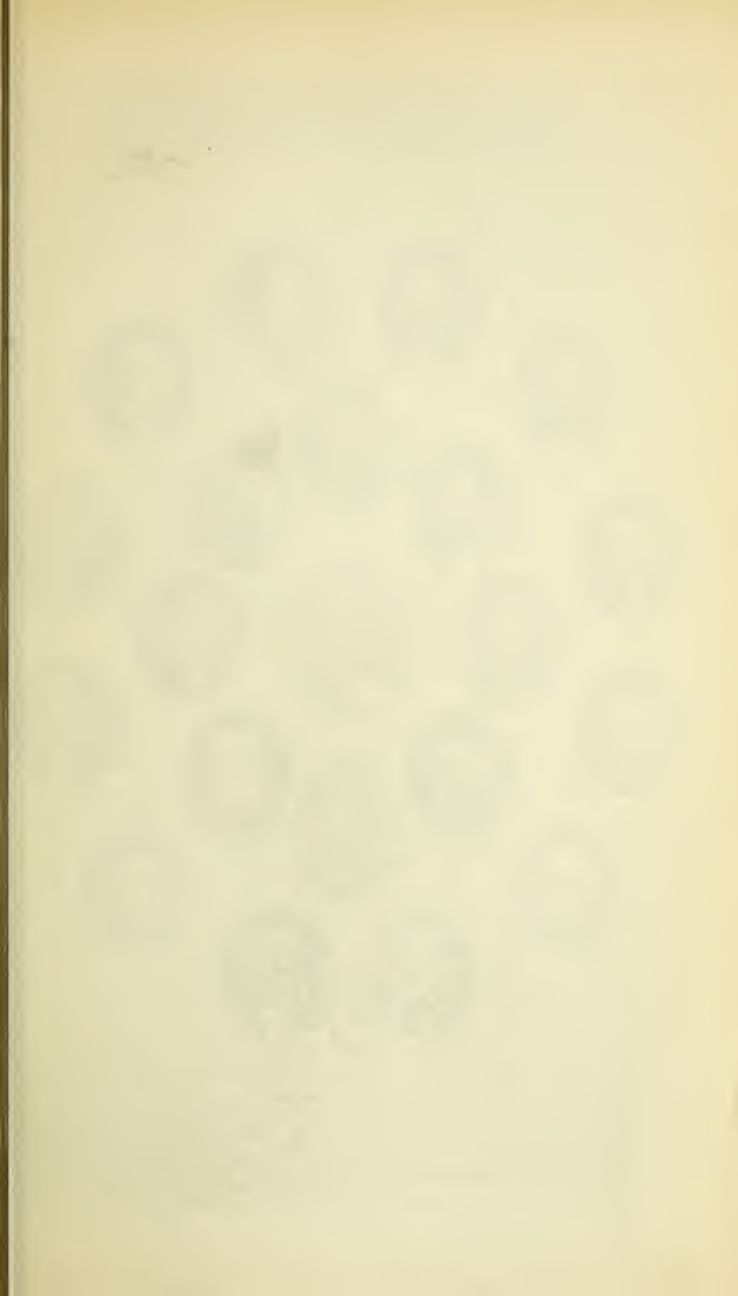
'Tis ours to sing a CHRISTIAN TOWN,
The dearest spot on earth.

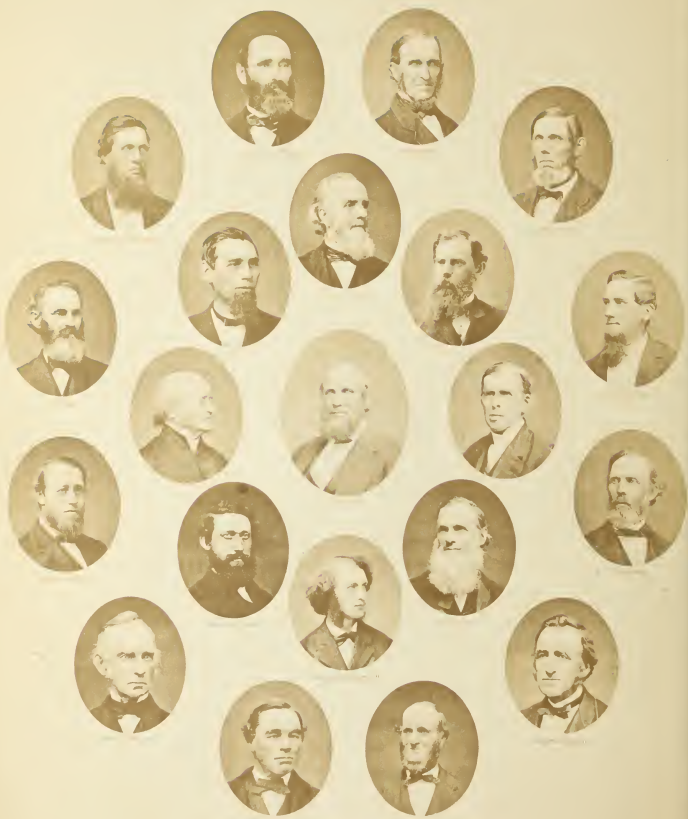
X.

To-day our common mother stands
Among the summer blooms,
And stretches out her liberal hands
And opes her bounteous homes.
Then welcome to the household shade,
Ye children of the Bay,
Nor blush to own the town they made
An hundred years to-day.











Appendix.

AN ACCOUNT OF THE PROCEEDINGS

RELATING TO THE

Centennial Celebration at Barrington,

JUNE 17, 1870.

THE citizens of Barrington, who were familiar with its early history, were aware of the fact that prior to the year 1717, the present town was a part of the old town of Swanzev, Mass,—that a division was made in that year by which the western part of Swanzev was incorporated as a separate town under the name of Barrington, in Massachusetts,—that in the year 1747 the town of Barrington was united with another portion of territory set off from Swanzev, and with this section was incorporated under the name of Warren, and with other neighboring towns was set off to Rhode Island,—and that in the year 1770 the western part of Warren, which was formerly Barrington between the years 1717 and 1747, was again declared a separate corporation, under its former title of Barrington. During the Autumn and Winter of 1869-70, the minds of the people were refreshed with these facts, and an interest was awakened in the plan of celebrating the one hundredth anniversary of the last incorporation of the town, by suitable public ceremonies and festivities. As the time drew near, the subject had been very generally discussed, and such an interest was manifested in the matter, that

it seemed almost the unanimous desire of the people to honor the event by such services, as would become a prosperous and patriotic community. As the season of the Annual Town Meeting approached it was proposed by various prominent citizens of the town that the matter should be presented at that time for the consideration of the people and for the decision of the tax-payers as to the expediency of making an appropriation for defraying a portion of the expenses connected with such a celebration. The expressions of the people had previously been so strong and hearty in regard to the proposed festive reünion, that the School Committee in their annual report to the town seemed to consider the plan as virtually decided by popular consent, and used the following language with reference to it:

"There is one thing, out of the usual course, to which we would invite special attention. As this year is the hundredth of the town's history, and may therefore secure some public observance, it has seemed to us suitable that our schools should participate in whatever advantages such a civic celebration may afford. In the absence of other imposing organizations, we have here material of just the sort to form a pleasing part of the procession. The pupils can march, and they can sing, and otherwise mingle in the festivities of the occasion, with as lively an interest as others, at least; and will remember the year and the day long after, to speak of it as a proud one for the good old town. As Barrington is just entering upon its second century, let it be with a harmonious face to the front, forgetting all local feuds and rivalries, and aiming mutually to improve the future. In no way, perhaps, can this more conveniently be done, than by such a process as shall give prominence to our educational concerns.

If a High School could be established here, providing for instruction and training somewhat select, it might be the richest memorial the people could rear. But as that may not be practicable at present, otherwise than as prompted by individual enterprise or voluntary offerings, the next good thing we can now suggest, is that already indicated. Let each District School have its beautiful banner, with such device or motto as its givers may choose, all wreathed with emblems of purity and peace, and be prepared to bear a part in honoring the centennial of our prosperous town. Inasmuch as the youth and children of to-day are to be the men and women of a period not far future, let us incite them as far as possible to exalted aims, and welcome them to the privileges right at hand. As they shall listen to the chronicles of former times, and hear good report of their fathers who subdued the wilderness, and laid the foundations for popular intelligence and prosperity, will they not be inspired with dispositions and purposes to leave as fair a record for themselves? Whatever, indeed, of healthful influence, either moral or mental, the faithful historian may have to impart, the young in years will be likely to remember as incentives to a noble life. Nor will they less enjoy a grand holiday in June, when the fields will be bursting into beauty, and flowers will be blooming on every hand, than those who have borne the heat and burden of the day. It is our hope, accordingly, that when the town shall conclude to celebrate the centenary of the season, it will give place in its arrangements to our public schools."

The following Preamble and Resolutions, which had been previously prepared, were presented by the Rev. Francis Horton, and

after a few very appropriate remarks by him, were unanimously adopted, by the vote of the town :

WHEREAS, The month of June, 1870, will commemorate the one hundredth anniversary of the history of Barrington since its corporate organization in 1770, the one hundred and fifty-third since its first separate existence as a town in 1717, and the two hundred and seventh since its first settlement by the Pilgrims in 1667, a period of time worthy of our sincere thought and regard as a people, and filled with events which are fitted to inspire a patriotic interest in us, their descendants, for the lives and memories of an honored ancestry ; therefore

Resolved, First, That the people of this town will unite in a celebration of this important event in our local history, in a manner fitting its interesting character, and its rare occurrence, and that the 17th day of June, 1870, be set apart as a day for such public services and festivities as may fit such an occasion.

Resolved, Second, That a Committee of the town, consisting of persons, be appointed to take charge of all matters connected with such a celebration, and to make all arrangements necessary for honoring this memorial day in our town's history.

Resolved, Third, That the sum of dollars be, and is, hereby appropriated to defray the expenses of such celebration, and the Committee are hereby authorized to draw on the Town Treasurer for the amount herein specified.

Resolved, Fourth, That a Committee of three be appointed by the Moderator to choose a Committee of persons, to take charge of all matters connected with said celebration, and to make all necessary arrangements.

After a short discussion with reference to the amount of money necessary for carrying out the purposes of the Town in regard to the celebration, it was voted that the blank in the third Resolution should be filled with the words *five hundred dollars*, and that the blank in the second and fourth resolutions should be filled with the word *twenty*. On motion, a special Committee was then appointed by the Moderator, J. B. Humphreys, Esq., to nominate to the town a Committee for the Centennial Celebration. This Committee, consisting of Messrs. B. Martin, E. C. Potter and T. W. Bicknell reported the following names of gentlemen, who should serve in this honorable capacity :

COMMITTEE ON CENTENNIAL CELEBRATION.

Rev. Francis Horton,
S. Brenton Shaw, D. D.,
Rev. Francis Wood,
John B. Humphreys,
Asa Peck,
Benjamin Martin,
Lewis T. Fisher,

Earl C. Potter,
Allen Bowen,
David A. Waldron,
Charles E. Smith,
Nathaniel Peck,
Joseph Bowen,
Allen C. Mathewson,*

* Refused to serve.

Nathaniel C. Smith,
Benjamin F. Drown,
George R. Kinnicutt,

H. H. Richardson,
Leonard S. Bosworth,
Lewis B. Smith.

It may properly be stated here, that the date fixed upon for the Celebration, June 17, 1870, was not on the same day of the month as the passage of the decree by the General Assembly, which established our town, namely, the 11th of June, 1770. Several reasons led to the choice of the 17th of June; among them was the patriotic one of uniting our festivities with the occasion which celebrates the first great struggle of the Revolution at Bunker Hill; another was the consideration that on this year the 11th fell on Saturday, a day for many reasons too near the Sabbath for so important observances. The choice of the town and the committee as to the date, need not establish a precedent for the inhabitants of Barrington in the centuries to come. Wisdom seemed to direct this choice now, and equal or greater wisdom may suggest the correct date under the differing circumstances of future Centennials.

The gentlemen of the Centennial Committee entered upon their interesting and responsible work with unusual alacrity and energy. The committee met at the residence of the Rev. Francis Horton, on the evening of April 8th. There were sixteen members present. The organization was perfected by the election of the Rev. Francis Horton, Chairman, John B. Humphreys, Esq., Secretary, and subsequently the Hon. Lewis B. Smith, Treasurer. The first business transacted after the organization, was the passing of a vote that a historical address should form a part of the proceedings of the celebration; and it was unanimously voted, that an invitation be extended to the Hon. T. W. Bicknell to deliver such an address. D. A. Waldron, Esq., was appointed a Committee to extend the invitation. He reported at the next meeting, by presenting the following correspondence:

BARRINGTON, April 11, 1870.

DEAR SIR:—At the last Annual Town Meeting of the town of Barrington, it was voted and resolved that the Centennial Anniversary of the inauguration of the town be observed by an appropriate celebration of the same, and a committee was appointed (of which the writer is a member,) to make the necessary arrangements.

At a meeting of said Committee held April 11, 1870, it was voted unanimously that Hon. Thomas W. Bicknell be invited to deliver an oration upon that occasion, and the undersigned was delegated to extend to you the invitation on behalf of said Committee, and report at the earliest practicable period the result. In performance, therefore, of the duty assigned me, I respectfully request that you

will inform me at your earliest convenience whether or not it will be agreeable to you to comply with the wishes of said Committee.

The undersigned avails himself of this occasion to offer Mr. Bicknell renewed assurances of his highest consideration.

DAVID A. WALDRON.

To Hon. THOMAS W. BICKNELL,
Barrington, R. I.

STATE OF RHODE ISLAND AND PROVIDENCE PLANTATIONS,
Department of Public Instruction, }
PROVIDENCE, April 11, 1870.

D. A. Waldron, Esq.:—

MY DEAR SIR: Your very polite note is received, in which in behalf of the Committee of Arrangements for a Centennial Celebration in Barrington, you extend me an invitation to deliver an Oration upon that occasion.

With you and many other citizens, I feel a just pride in the past history as well as the present prosperity of my native town, and notwithstanding the reluctance I feel, from inability, rightly to perform so honorable a task, and from the pressure of official duties, I shall accept the duty as a debt I owe to the memories of our common ancestry, and as a pledge of my constant and continued interest in the welfare of our common heritage.

Extend my sincere and cordial thanks to the Committee of which you are a member for the honor conferred.

While I remain, as ever, yours most sincerely,

T. W. BICKNELL.

The Committee proceeded to perform the duties entrusted to their charge in an active and energetic manner. It was decided that the principal features of the celebration should consist of a salute of one hundred guns on the morning of the day, a procession, introductory services at the tent on Prince's Hill, an address, a poem, and a Rhode Island clam bake. The following Sub-Committees were appointed to carry out the details:—

To procure a Poem.—Messrs. Waldron, Shaw and Richardson.

To issue Invitations.—Messrs. Wood, N. C. Smith and Humphreys.

To select Location and provide Tent.—Messrs. Potter, Bosworth, N. C. Smith and A. Peck.

To furnish Music and Salute.—Messrs. Potter, Richardson, Drown, N. C. Smith and L. B. Smith.

To provide Dinner.—Messrs. Potter, A. Peck, L. B. Smith and C. E. Smith.

Finance.—Messrs. Waldron, L. B. Smith and Fisher.

To invite the Public Schools of the town to form a part of the Procession.—Messrs. Horton, Shaw and Richardson.

To select Toast Master.—Messrs. Waldron, Humphreys and L. B. Smith.

To prepare a Programme.—Messrs. Waldron, Richardson and Potter.

To organize a Military Company to perform escort duty.—Messrs. Humphreys, Smith and Fisher.

On Cavalcade.—Messrs. Humphreys and Richardson.

On Pioneers.—Messrs. N. Peck, C. E. Smith and Bosworth.

On Domestic Industries.—Messrs. Kinnicutt and Bicknell.

On Representatives of States and Goddess of Liberty.—E. C. Potter, Esq., and Mrs. Amelia D. Bicknell.

On Agricultural Implements, Ancient and Modern.—Messrs. L. B. Smith, Drown and A. Peck.

To provide Official Reporter.—Messrs. Waldron and Bicknell.

These Committees having attended to their respective duties, reported as follows:—The Committee to procure a Poem reported that they had secured the services of Hezekiah Butterworth, Esq. The Committee to extend Invitations reported the following circular, which was adopted:

BARRINGTON CENTENNIAL CELEBRATION,

JUNE 17TH, 1870.

BARRINGTON, May 6th, 1870.

On the 6th day of April, 1870, the citizens of Barrington in Town Meeting assembled, resolved that the approaching Centennial Anniversary of the incorporation of the town, which occurs on the 17th day of June next, be observed in a becoming and proper manner. Therefore, we send greeting, to the Sons and Daughters of Barrington, their children and children's children, to meet with us at that time, to commemorate the One Hundredth Birthday of our Town, and we extend a cordial invitation to all those connected by ties of consanguinity, friendship, or local attachment, to unite with us in this reunion of hearts and hands.

The principal features of the Celebration will be a Procession; an Historical Address; a Poem; Music, and a Dinner, with after-dinner Speaking, by distinguished guests and citizens.

The dinner will consist of a Rhode Island clam bake, fish and clam chowder, which will be furnished at seventy-five cents for adults, and fifty cents for children under twelve years of age.

A meat dinner will also be provided for those who may prefer it.

FRANCIS WOOD,
NATHANIEL C. SMITH,
JOHN B. HUMPHREYS,

Committee on Invitations.

They were also instructed to extend invitations to the following gentlemen, viz. : Former clergymen who had officiated in the town for a certain length of time; His Excellency the Governor of the State, his official and personal staffs; His Honor the Lieutenant Governor; Heads of State Departments; the Senators and Representatives in Congress from this State; President and Vice President of the United States; Judges of the Supreme Court, and Judge of Court of Common Pleas; Ex-Governors of the State; Speaker of the House; Mayor of the City of Providence; Brig. Gen. Barton; Selectmen of the town of Swanzey, Mass; Town Council and Clerk of Warren; Town Council and Clerk of Bristol; Senator and Representatives of Warren; Senator and Representatives of Bristol; High Sheriff of Bristol County; President and Superintendent of the Providence, Warren and Bristol Railroad, and Superintendent of the Boston and Providence Railroad.

The Committee on Location and Tent reported that they had secured the lot on Prince's Hill, and the mammoth tent of Baker & Prince of Boston. The Committee on Music and Salute reported that they had secured the services of Gilmore's Cornet Band of Pawtucket, and that a detachment of the Warren Artillery had kindly consented to fire the salute, while the entire command would join the procession. The Committee to provide a Dinner reported that they had contracted with that well-known and justly appreciated caterer, Hiram D. Maxfield, Esq., to furnish a Rhode Island clam-bake, with the usual accompaniments. The Committee to organize a Company for escort duty succeeded most satisfactorily, and the Company, composed of the young men of the town, performed that duty in a most efficient manner. All the Sub-Committees reported promptly and favorably, thus enabling the Committee having charge of the Programme to present it in due season for consideration and adoption.

Hon. Lewis B. Smith was elected as President of the Day, and the following Associate Vice Presidents were chosen:—Rev. S. Brenton Shaw, D. D., Dr. J. B. Chapin, Messrs. Allen Brown, Benjamin Martin, John B. Humphreys, Ellis Peck, Nathaniel C. Smith, Asa Peck. David A. Waldron was elected Chief Marshal of the day. Isaac F. Cady was selected as Toast Master, and the President and Vice Presidents were appointed a Committee of Reception for invited guests.

The following is the Programme, as adopted by the Committee :

1770!

BARRINGTON!!

1870!

CELEBRATION

OF THE

FIRST CENTENNIAL ANNIVERSARY

OF THE INCORPORATION OF THE TOWN OF

BARRINGTON, R. I.,

Friday, June 17, 1870.

THE COMMITTEE OF ARRANGEMENTS ANNOUNCE THE FOLLOWING
ORDER OF EXERCISES.

A Salute of One Hundred Guns will be fired at six o'clock A. M., at Prince's Hill Training Grounds by a detachment of the Warren Artillery. The Bells of the Town will be rung during the firing.

A Procession will be formed at ten o'clock A. M., at Drownville, under the direction of D. A. Waldron, Esq., Chief Marshal, in the following order:

MARSHAL.

AIDS.

AIDS.

Gilmore's Cornet Band of Pawtucket.

Military Escort by the Barrington Light Infantry under command of Captain George L. Smith.

Warren Artillery, under command of Col. L. J. Crowell.

Committee of Arrangements, in Carriages.

President and Vice Presidents of the Day.

Orator. Poet, Toast Master and Chaplain.

President and Members of the Town Council of Barrington.

Town Clerk and Town Treasurer.

Town Sergeant, bearing the Standard of the Barrington Infantry, 4th Company of the 4th Regiment of Rhode Island Militia.

His Excellency the Governor of Rhode Island, and his Personal and Military Staff.

His Honor the Lieutenant Governor, Heads of State Departments, Senators and Representatives in Congress, Mayor of the City of Providence, Judges of the Supreme Court, Ex-Governors of Rhode Island.

Former Clergymen of the Town.

Senator and Representative of Barrington.

Senator and Representative of Warren.

Senator and Representatives of Bristol.

Selectmen of Swanzey, Mass.

Town Council and Town Clerk of Warren.

Town Council and Town Clerk of Bristol.

Other Invited Guests.

Pioneer Society.

Representatives of States and Goddess of Liberty.

Cavalcade, Ancient and Modern.

Carriages representing Domestic Industry, Ancient and Modern.

Officers of the Post Offices.

Post Boy of ye olden time.

School Committee, Teachers and Pupils of the Public Schools.

Citizens and Strangers.

The Procession will move by the most convenient route to the Mammoth Tent on Prince's Hill Training Grounds. where they will take position for a photograph, by Hurd, after which they will enter the tent, where the following Order of Exercises will be observed :

The Assemblage will be called to order by the President of the Day,

Hon. Lewis B. Smith.

Voluntary by the Band.

Singing, " Welcome Home," by the Children of the Public Schools.

Address of Welcome, by Rev. Francis Horton.

Music.

Reading of the Scriptures by S. Brenton Shaw, D. D.

Prayer by the Chaplain, Rev. Francis Wood.

Oration, by Hon. Thomas W. Bicknell.

Original Hymn, (Tune Boylston). All are invited to join in singing.

Poem, by Hezekiah Butterworth, Esq., of Warren.

Singing, " Auld Lang Syne," by the Assembly, Band Accompaniment.

Benediction, by Rev. Dr. Shepard of Bristol.

Music.

Blessing, by Rev. Dr. Shaw.

Dinner.

Music.

Toasts, by Isaac F. Cady, Esq., and responses by distinguished

Guests and Citizens.

Music.

The Military Procession will again form and escort the invited guests to the Barrington Depot, where they will be dismissed.

The various organizations will report to the Chief Marshal at Drownville, promptly at 9½ o'clock, and will take positions as may be assigned.

The head of the column will move at 10 o'clock, precisely.

Persons arriving by Railroad who do not intend to join the Procession, will reach the grounds most conveniently from the Barrington Station.

COMMITTEE OF ARRANGEMENTS.

Rev. Francis Horton,
S. Brenton Shaw, D. D.,
Rev. Francis Wood,
John B. Humphreys,
Asa Peck,
Benjamin Martin,
Lewis T. Fisher,
Nathaniel C. Smith,
Benjamin F. Drown,
George R. Kinnicutt,

Earl C. Potter,
Allen Bowen,
David A. Waldron,
Charles E. Smith,
Nathaniel Peck,
Jeseph Bowen,
Allen C. Mathewson,
H. H. Richardson,
Leonard S. Bosworth,
Lewis B. Smith.

The generous invitations of the Committee of Arrangements, and the intelligence, ability and earnestness with which they had severally discharged their duties, and had extended the knowledge of the approaching celebration, had awakened an interest far and near in the festive reünion which was soon to occur in our quiet and beautiful town. The people of the town vied with each other in such services as would add to the interest and success of the occasion. Old men and maidens, young men and children alike contributed by personal labor, by generous gifts and loans, and by active sympathy and encouragement to render this Centennial worthy of remembrance for a hundred years at least. Interest heightened as the historic day approached, and the citizens of country and city, of town, county and State had a generous thought and a hearty good-will for the old town of Barrington on the anniversary of her one hundredth birthday. The spot chosen for the exercises of this grand civic celebration was one of romantic beauty, commanding the prospect of hills and valleys, green fields and rural homes, the bright waters of bay and river, and the extensive landscape views stretching away over the farms and forests of many adjoining towns. Prince's Hill, near the exact geographical centre of the town, was a goodly site for the great gathering of the sons and daughters of Barrington.

The programme of exercises for the occasion led all, both at home and abroad, to anticipate a day of peculiar social and literary delights, and a deep impression prevailed that these memorial services were appointed to commemorate the deeds of a noble ancestry, and that the tribute should be worthy of the descendants of Pilgrim stock, yet fair and flourishing, after a planting of more than two centuries. We give place to the following account of the day and its proceedings, as given by E. R. Gardiner, Esq., of Providence, our able special reporter for the day :

BARRINGTON CENTENNIAL CELEBRATION,

JUNE 17, 1870.

For months past the topic of thought and conversation in Barrington and adjacent towns has been the celebration of the Centennial anniversary of the goodly town of Barrington. The Committee of Arrangements had well performed their duties, and with excellent judgment had prepared a programme for the day's exercises which did themselves credit and the occasion honor. Everything seemed to have been complete, and each one of the committee

had his special duty well in hand, and was able to execute it promptly at the appointed time.

Early in the morning a salute of one hundred guns by a detachment of the Warren Artillery, under command of Major Charles Kelly, wakened the morning sleepers, and told that the day's festivities had begun, and with the ringing of bells, made merry music for an hour or so. At Drownville, flags were displayed in abundance from trees and residences, which gave a thoroughly holiday appearance to the usually quiet surroundings, while the busy citizens flitted to and fro in preparation, all seeming imbued with the spirit of the day, and each doing their part.

A procession was formed at Drownville station, under direction of Capt. D. A. Waldron, Marshal of the Day, assisted by H. H. Richardson, E. L. Walker, C. E. Smith and John B. Humphreys as aids. On the arrival of the 10.15 train from Providence, with distinguished guests and Gilmore's Cornet Band, of Pawtucket, the places in line were assigned to the new-comers, and so well had the Marshal and aids performed their duties that no time was lost in this proceeding, and the procession moved promptly in the following order :

Marshal and Aids.

Gilmore's Cornet Band, Pawtucket, William E. Gilmore, leader, 21 pieces.
Barrington Centennial Escort, Captain George L. Smith, 1st Lieut. Walter Earle,
2d Lieutenant James Franklin—32 muskets. Uniform, blue blouse and
fatigue caps.

Drum Corps of the Warren Artillery.

Warren Artillery, Col. Luther Crowell, Lt. Col. William Church, Major Charles
Kelly, Capt. John Livsey, Lieut. Andrew Wilmarth, Adjutant John
Maxwell—25 rifles. Uniform, blue pants with red trimmings,
red jackets and fatigue caps.

Carriage containing Committee of Arrangements.

Carriage with President of the Day, Hon. Lewis B. Smith and Vice Presidents.

Carriage with Chaplain, Orator, Poet, Toast Master and others.

Carriage containing the Sheriff of Bristol County, John B. Pierce, and the Town
Sergeant of Barrington, George R. Kinnicutt, bearing the standard (80
years old) of the 4th Company of Barrington Infantry of the 4th
Regiment of Rhode Island Militia.

Carriage containing His Excellency Governor Padelford, Secretary of State John
R. Bartlett, Adj. Gen. E. C. Mauran, and Judge Advocate General
John Turner.

Carriage containing the personal staff of Gov. Padelford.

Carriage containing Ex-Governors Hoppin and Dyer, Hon. Francis Brinley, of
Newport, and State Auditor Joel M. Spencer.

Carriage containing Col. C. D. Jillson, Lieut. Col. Augustus Wright, Quarter-
master N. J. Smith, Commissary H. E. Metcalf, Assistant Paymaster Orray
Taft, Jr., Assistant Surgeon E. Knight, Armorer Varnum Richardson, of
the United Train of Artillery, Providence, in full uniform; Lt. Col.

Elisha Dyer, Jr., Capt. E. G. Meade, Jr., Lieut. Wm. E. Cushing, Lieut. Stephen Tripp, of the Providence Marine Corps of Artillery, in full uniform; Capt. N. T. Sanders, of Gen. Turner's staff; Gen. Nelson Viall, Col. Wm. Viall, of Providence; and Messrs. D. K. Munroe, of Bristol, and H. A. Howland, of Providence.

Carriage containing Rev. Dr. Shepard, of Bristol, and Rev. Mr. Pease, of Boston.

Carriage containing Town Council of Bristol, Wm. J. Miller, President, W. T. C. Wardwell, Isaac F. Williams, H. H. Spooner, E. W. Bronson; T. P. Bogenert and James M. Peck, Representatives to the General Assembly from the towns of Warren and Bristol respectively.

Carriage containing Town Council of Warren, President, Charles R. Cutler; Ezra M. Martin, Wm. B. Lawton, Luther Cole, Obadiah Chase; Town Clerk, H. H. Luther.

Carriage containing David Gardiner, aged 81; David Drown, aged 77; Mrs. Polly T. Ingraham, aged 73; and Mrs. Nancy Gladding, aged 78, with motto,
"Where shall we be a hundred years hence?"

Carriage with Christopher Blanding, aged 81; Allen Bicknell, aged 83; and Alfred Drown and wife, aged 73 each.

Carriage containing Widow Susan A. Kent, aged 75, and Ebenezer Grant, aged 74.

Carriage containing the Goddess of Liberty, in costume, represented by Miss Julia S. Peck, with the different States represented by young ladies, dressed in white, with red, white and blue sashes, wreaths, flowers, &c.

Ancient and modern Cavalcade. Ancient, consisting of a gentleman dressed in continentals, with top boots and cocked hat, while behind him, on a pillion, rode a young lady, also dressed in ancient clothes and ample straw bonnet. The modern was represented by a young lady and gentleman on horseback, in the present style and costume, presenting a marked contrast.

Team containing spinning wheel, flax spinner and other ancient articles of manufactures; also a sewing machine of the first pattern and one of the latest.

In this carriage rode Mrs. Eliza Cook, aged 71, chief engineer of the spinning wheel.

Carriage containing many relics of antiquity.

Post boy of ye olden time, with his horn and capacious mail bag, from which he distributed freely of its stores to the citizens.

North District School, with banners inscribed, "Educate us properly, and the Union and Constitution will be safe forever," and "The pen is mightier than the sword;" Miss Gertrude Morse, teacher—45 scholars.

South District School, with banners, "Excelsior, and "Tall Oaks from Little Acorns Grow;" Mrs. E. A. Kenyon, teacher—50 scholars.

East District School, with banners, "God and our Country;" Miss Louise Bishop, teacher—30 scholars.

Among the ancient curiosities and relics of years ago, were the following:

A chandelier originally owned by Rev. Robert Rogerson, of Rehoboth, and used by him at weddings and other similar important

occasions. This was a simple unpainted iron upright shaft, about four and one-half feet high, resting on an iron tripod, with a movable straight bracket, with two arms, at the end of which was a shallow iron cup, which looked as if it might have been intended to contain a candle. It may have done good service in its time, and many a youthful pair have, doubtless, in years long ago, looked forward anxiously and joyously to the time they would stand up together by the "parson's chandelier," but our modern couples would hardly consider it sufficient on such similar important occasions.

King Philip's iron kettle, used by that renowned warrior in his camp and wigwam. It was taken by Col. Church at Mount Hope, after the storming of the fort, and kept by him as a trophy during his life. After his death some of his personal property was sold at auction and this kettle was bought by General Philip Wheeler, of Rehoboth, who gave it to his daughter Martha, who married Sylvanus Martin, Esq., of Rehoboth. She kept it till *her* daughter Martha was married to Colonel Christopher Blanding, of Rehoboth. At her decease at the age of ninety-five years, she left it to her son, who bears the honored surname of each of his ancestors through whom it was passed to him, Colonel Wheeler Martin Blanding, in whose possession it now is. This kettle is a highly prized relic of the olden time, having been kept by the above mentioned persons for above an hundred and eighty-four years. It is enclosed in a handsome black walnut cabinet.

Flax wheel and spinning wheel, contributed by Hon. T. W. Bicknell; ancient powder horn; a picture, "The Second Lesson of Life," an hundred and twenty years old and originally belonged to Ellis Peck; a painting, "Winter Scene," two hundred years old, and belonged to Joshua Kent; powder horn, ninety-five years old, elaborately carved and inscribed "Elisha Graham, his horn," made in the camp in Cambridge, November, 1775; Indian stone mortar, probably centuries old, taken from a wigwam situated on land adjoining premises of Josiah Martin, probably brought from Connecticut, as no such stone is found in this State; stone pestle, the property of Josiah Martin; old gun-lock, dug up at Fort Hill, supposed to have been there since the Revolution; pair of scales, one hundred and twenty-five years old, the property of Capt. Solomon Peck—beam and cups of wood and weight of stone; Bible, printed in 1758, owned by Joshua Ingraham; shuttle, one hundred years old; shoemaker's tools, of great age; shot gun, seventy-one years old; cane one hundred years old; table, one hundred and twenty-five years

old; stand, one hundred and fifteen years old; horse pistol, seventy-five years old; two clock reels, one one hundred and the other one hundred and twenty years old; New Testament, one hundred and nine years old, and originally owned by Daniel Davis; pair of powder horns, one hundred and fifteen years old, property of Asa Peck, originally belonging to Solomon Peck; pewter platter, one hundred and twenty years old, and a pewter mustard pot, one hundred and twenty-nine years old, both the property of Mrs. Nancy Gladding; arm-chair, one hundred and twenty-five years old; book of speeches, one hundred and eighty-one years old, belonging to Mrs. N. W. Ingraham; hatchel, one hundred years old; Bible, one hundred and three years old; old-fashioned castor; musket, one hundred and ten years old, used in the Revolution by Moses Tyler, of Tyler's Point, grandfather of David Bowen, of Warren. Tyler lived on the site now occupied by Jesse Davis, of Barrington; ancient pipe box, made by Abel Brown, of Rehoboth, for Col. Christopher Blanding; ancient plough, which contrasted strangely with the one of the latest pattern, with which it was coupled; ancient cartridge box; sewing machines, the first patent and the latest improved; mortar, one hundred and fifty years old, all of which doubtless awakened many memories in the minds of the older ones as they looked upon them, and carried them back again into the distant past, while to the younger they only created wonder, surprise and merriment.

The procession, which was very long, presented a very fine appearance, and proceeded by the nearest road to a mammoth tent which had been erected on Prince's Hill. Along the way many of the houses were adorned with flags, and the yards were full of people to greet the cavalcade as it passed. Especially to be noted was the house of Rev. Francis Horton, from the top of which floated a flag; upon the front was an evergreen harp, and over the door a shield framed with evergreen, bearing the words, "Sweet Land of Libery."

A long line of carriages followed the procession, and many of the citizens walked along with it, while at various pleasant places along the route, crowds had collected to witness the procession, and add their presence to the day's celebration. The body guard of the Goddess of Liberty furnished sweet music, singing patriotic songs with fine effect. As the procession reached Prince's Hill Training Grounds, the hill presented a lively aspect. Near the centre stood the large pavilion, 180x85 feet, for the remaining services, and around it were smaller tents for various uses in preparing the din-

ner. In every direction and all over the hill were people, on foot and in carriages, scattered and in crowds, all dressed in Sunday best, and all apparently happy. The procession was grouped in rear of the pavilion, for the purpose of having a photograph taken, after which it moved into the tent, and the crowd followed, filling the capacious enclosure completely full. The inside of the tent was gayly decorated with flags of all sorts, and the tables, which occupied but one-half the space, were well arranged and freely decked with fine bouquets. The stand was occupied by the officers of the day and distinguished guests, the gay uniforms of the military gentlemen mingling in happy contrast and giving life to the more sombre citizens' dress.

Thus far the day's observance had been an entire success, and if the remainder was not, it certainly was not the fault of the committees. During the morning dark, threatening clouds had been seen lurking around the horizon; but when the procession started the sun came out clear and beautiful, and with its bright rays dispelled the clouds from many anxious faces. Yet the common lot of humanity, disappointment, blighted the brightest hopes of a pleasant day, for scarcely had the immense gathering, safely estimated at more than three thousand, got under the shelter of the canvas, and the exercises commenced, when the shower, which had been threatening for half an hour or more, burst forth, creating some confusion, and though the tent did noble service as protection, the rain would creep through, here and there a drop, making lively movements in securing bonnets and fine clothes from the wet. The assemblage was called into good order by the President of the Day, Hon. Lewis B. Smith, and a voluntary given by the Band, assisted by an unexpected and effective electric artillery accompaniment. "Welcome Home." was very finely sung by the children of the public schools, under direction of E. L. Walcott, Esq.

WELCOME HOME.

Welcome home! a cheerful greeting
Here receive, nor longer roam;
While we all in friendship meeting,
Shout a cheerful welcome home;
While we all in friendship meeting,
Shout a cheerful welcome home.
Hearts with joy are full and swelling,
While we clasp the friendly hand,
Welcome, friend and brother, welcome,
Welcome to thy native land;

Welcome, friend and brother, welcome,
Welcome to thy native land.

Hark! with manhood's notes of pleasure,
How the tones of childhood swell;
||: Every voice is raised to welcome
Those they prized and loved so well. :||
Through the long-drawn vale resounding,
Hear them swelling sweet and strong!
||: Hearts that glow with love and friendship,
Find a ready voice in song. :||

Feast and song shall be your welcome,
Music is the feast of soul;
||: What in all our land would greet thee,
Like the sounds that round thee roll? :||
Give thy hand, then, friend and brother,
Give thy word no more to roam;
||: Where are hearts so true and friendly,
Where the spot so sweet as home? :||

Rev. Francis Horton then delivered the following cordial and kindly address of welcome to the brotherhood of Barrington, and the guests generally :

FELLOW-CITIZENS, LADIES AND GENTLEMEN :—Rare occasions, like the present, require but few words of introduction, and those from the heart more than from the intellect. At the close of this century of our civic history, it seemed to us suitable to mark the date by some such observance as would render it memorable. Hence, the people of Barrington, at their annual town-meeting, voted to celebrate this day, assigning an appropriation, and gave it in charge to a committee of twenty to make arrangements for the purpose. That duty has been attended to according to the discretion of parties employed, who here report themselves in this goodly gathering.

Letters dispatched in various directions, have brought together a fair proportion of the non-resident members of our town, and a considerable number of distinguished guests. All these, with the multitude who have come by public invitation, it is my privilege to welcome to these festivities. Whether they visit this agreeable spot to refresh their memories with scenes and sentiments of "Auld Lang Syne," or come as representatives of friendly fellowship from towns around us, or in their official relations to either the State or the Nation, do us the honor of their presence at our Centennial, we greet them all and severally with our heartiest good-will. Right glad are we to share their sympathies in this family festival, rejoicing in the assurance that the brotherhood of Barrington was never larger or more cordial than now. With us, then, who dwell in these suburbs of Providence, and along these beautiful borders of Narragansett Bay, let our friends participate in whatever of social or historic benefit the day may afford, as well as the physical banquet provided. Rural recreation is sometimes as desirable as "the freedom of the city;" and when it comes, as now, in connection with what purposes to hallow the past, it seems all the more agreeable and useful. How

delightful, as well as decorous, to render what is due to a virtuous, and heroic, and honored ancestry!

Remembering that we are in the State of Rhode Island, and entertaining not a few of its public officers whom we respect, it is inevitable that the clam-bake should hold its place among the provisions of such a feast. Traditionally, indeed, has this repute all the way from our shores to Plymouth. Yes, it is written among the chronicles of the Pilgrim Fathers, that some of them in their extremities, thanked God for "treasures hidden in the sand." Nor less grateful would we be for all the bounty which His hand has so liberally supplied. And we invite our numerous friends who are present to join with us in thanksgiving for the same. Yet there is to be withal a large portion of this repast which we trust will not perish with the using. We would have this a memorial day which will report itself favorably to the future; for posterity has an interest in what is now passing. What shall be said and done on this historic occasion will both create and perpetuate impressions that are to survive us. While much that is superficial will soon subside, there are vital elements of thought and feeling, which will live and propagate themselves, who can tell how long? The discourse to which we are about to listen, as well as subsequent addresses at the table, will doubtless be replete with materials of profit, no less than of pleasure, for a period far beyond the present. Let us rejoice in the thought, that after us will be those who will enjoy these memorials more, it may be, than ourselves. For them, indeed, would we sow some seed which will be productive of blessings when we are gone. As other men labored, and we are entered into their labors, thus receiving unmeasured benefits from the past, so would we contribute to generations to come. May theirs be an inheritance richer even than our own, with the fruits of pure and undefiled religion, and the social intelligence and prosperity that succeed.

As this, however, is our opportunity, we would improve it as it passes; for steady as may be the procession of the seasons, and regular as may be the revolutions of years, centuries do not repeat themselves to us in the flesh. A day like this is only once in a lifetime to the same people. Here, then, and now let us keep the feast which is fitting to the joyous hour that has struck. May the occasion be filled with benefits to the brim, and with grateful offerings to the King of kings.

Fellow-townsmen and friends, we greet you again as at home in this tabernacle. Good cheer may you have in what is to come. Welcome, all welcome, thrice welcome to the place, which you favor by your presence as the scene of our Historic Celebration. And let the children who mingle in our festivities, and delight us with their songs, feel that they have a large interest in these proceedings, and a prominent place always in our hearts and our hopes. Here let them aspire to honor aright their noble ancestry and their God.

After music by the Band, Rev. S. Brenton Shaw, D. D., read portions of Psalms 44, 89 and 102, followed by prayer by the Chaplain, Rev. Francis Wood.

PRAYER.

O, Thou great and eternal one, who art Sovereign in all worlds, whose favor is life and whose loving kindness is better than life, we pray that thy smiles may be upon us on this deeply interesting occasion. We acknowledge our dependence and thy claims upon us and upon all we have. Thou art the author of all being and the fountain of all light. Give us clear views of the great object of the present life, and may we be led in the way in which this object shall be gained. Grant that

while we are steadily moving on towards that world of realities, which multitudes who have gone before us have already entered, we may be quickened to live with greater interest and fidelity in the way which thou hast appointed, and in connection with which, only true peace and our highest good can be found. In our various places of abode may we have the character of true friends to thee and to our fellow-men, and finally receive a reward as such.

May life with us be only a journey to heaven. May we feel that the steady passing away of time will soon bring us to the last hour of our probation, when the reward of our work will be given us. While this is the first and will be the last occasion on which we shall all be together in this world, may it be an occasion of profitable and joyful intercourse and review. May thy special blessing be granted to all present; to those who are rulers among the people; to our chief magistrate the governor, and to all joined with him in authority; to our law givers, and to all who execute the laws. May thy blessing be granted to all in every condition and relation in life. O, that the thought might abide with us that we shall hereafter make a part of an assembly, to which the largest on earth will bear a most feeble comparison, and that things will be witnessed there, which will disclose the divine character in all its infinite beauty and loveliness.

O Lord, forbid any of us to allow possessions, honors or pleasures to occupy the place which belongs to the Lord Jesus Christ, and to His cause. May the powerful motives presented in thy word, urge us on in a daily approved use of all that we are and have. Our existence in this world, all our blessings and all our hopes in regard to a world beyond this, are from thee; for in our lost and undone condition thou didst prepare a way of restoration to thy favor, and place us in a condition to secure a kingdom of light and glory, when our season of changes, labors and trials have an end. May we have a deepening conviction of the privilege of living in an age of the world, when such wonderful events are occurring; when systems of oppression and injustice are dying; and when free governments are multiplying among the nations, and benevolent and religious institutions are spreading to bless the people of every color and tongue.

May the present uncommon joyous occasion be one of candid inquiry with each of us, whether or not in our various callings and circumstances, we are doing the full sum of service which we ought to perform to honor our master, and through his blood become prepared to join the glorious company that will be seated at his right hand in heaven. O Lord, though the length of time that we have to remain here is to us a matter of entire uncertainty, yet may no one of us leave it a subject of doubt whether or not when the time of our departure from this world shall come, we shall become the inhabitants of a world of light and glory. By thy grace may our posterity have occasion to feel that we performed an important part in securing the changes for good to the human race, that took place in our day.

O Lord, we plead no merit; we are by nature, lost, undone sinners; but we have hope, through the great provision made, and ask mercy on that ground, this hour. If any of this assembly have not settled the controversy between themselves and their offended God. may they do this without delay, by a cordial reception of an Almighty and Divine Redeemer. O Lord, may all things connected with the observance of this anniversary be such as shall meet thy approbation, and be connected with saving, enduring good to all here assembled, and to God, the Father, Son and Spirit be glory and dominion forever. Amen.

The children then sang "Freedom's Sons, Come Join in Chorus," with an unlooked-for effect, the line "Praise the skies now smiling

o'er us," repeated in the chorus, causing on the part of many, an involuntary looking toward the dripping tent-covering, with a smile.

FREEDOM'S SONS, COME JOIN IN CHORUS.

Freedom's sons, come join in chorus,
 Praise this favored spot of earth;
 Praise the skies now smiling o'er us,
 Praise the town which gave us birth.
 Though our sky is often frowning,
 Though our land is rough and sear;
 Health and peace our labors crowning,
 Bless the cheerful spirits here.

Here are equal rights defended,
 Riches fill the busy hand;
 Then be welcome kind extended
 To those loving household bands:
 Let them come and join the chorus,
 Let them praise this spot of earth;
 Praise the skies now smiling o'er us,
 Praise the land which gave us birth.

Freedom's sons of every station
 Here a hearty welcome greet,
 While no haughty tyrant frowning,
 E'er invades our dear retreat;
 Come and help us swell the chorus,
 Praise this hallowed spot of earth;
 Praise the skies now smiling o'er us,
 Praise the town which gave us birth.

The orator of the day, Hon. Thomas W. Bicknell, was then introduced, who delivered an excellent oration, which contained many interesting historical facts. In its delivery the speaker was obliged to exert himself greatly on account of the difficulty of being heard; yet his manner was forcible and eloquent, and it is to be regretted that so inauspicious an occasion deprived the audience of a greater part of an interesting address.

The assembly then joined with the select choir of youthful voices in singing the following Centennial Hymn, written for the occasion:

A CENTENNIAL HYMN.

TUNE: *Boylston.*

We gather here, O Lord,
 Within this curtained tent,
 Thy name to praise, whose Temple vast
 Fills all the firmament.

Its roof the bended sky,
Its borders are the seas,
Its pillars are the lofty hills,
Its aisles, the forest trees.

In thy grand Temple, Lord,
'Mid summer's beauteous show,
Where we are met, our fathers stood,
One hundred years ago.

Here, with a steadfast trust,
They wrought in hope, and grew;
Building, by Christian love and faith,
Far "better than they knew."

Their work, O Lord, is done;
But ours is yet to do.
Wilt Thou, in the far distant years,
Crown ours with glory, too?

Owing to the lateness of the hour and the earnest call for dinner, by vote of the audience the reading of the Poem was postponed for a season, and after the Benediction by the venerable Thomas Shepherd, D. D., of Bristol, the exercises were closed for a time, and attention was directed to the Rhode Island clam bake. This part of the programme was under the direction of Hiram D. Maxfield. Over one thousand persons were fed with the various requisites of a clam bake, in the large tent, and there was enough and to spare, while many more, unfortunately not fond of clams, were supplied with meats of a different kind in a smaller tent. It was feared the rain might interfere somewhat with Hiram's cooking arrangements, but the fears proved groundless, for the clams made their appearance, done just to a nicety, and their praise, as well as themselves, was in everybody's mouth.

Dinner over, the band discoursed music in abundance till the assembly were ready for other enjoyment, when General John Turner read the poem written for the occasion by Hezekiah Butterworth, Esq., of Warren. The poem was well written, the first part being of a historical cast, following admirably the oration.

It was deemed advisable to omit the toasts, which had been prepared by Isaac F. Cady, Esq., and the President of the day thanked the assembly in a happy manner for their kind attention and aid in making the celebration a notable one. The Band played a medley of patriotic airs, closing with "Auld Lang Syne," and the company separated. The military formed a procession and escorted the invited guests to the Barrington depot, whence they left for their

various homes, and the public exercises of the day closed, to the satisfaction of all, as far as human power was responsible.

Thus spoke the chronicles concerning an event towards which the people had looked with a peculiar interest, and from which they departed with a cheerful satisfaction. Before the day closed, the clouds rolled away, the sun shone out upon the retreating rain-drops, forming bows of promise for the future. At a special meeting of the Centennial Committee held subsequent to the celebration, a Committee consisting of Messrs. Richardson, Humphreys and Waldron, presented the following Resolutions which were unanimously adopted :

RESOLUTIONS.

Resolved, That the Committee hereby tender thanks

To Gilmore's Cornet Band of Pawtucket, for the excellent music discoursed by them on the occasion of the Centennial Celebration.

To the young men comprising the Barrington Light Infantry, who, at the request of the Committee, organized and trained themselves for escort duty, and performed that duty most efficiently.

To the Warren Artillery, for the salute of one hundred guns, which was kindly volunteered, and also for assistance rendered by the company in paying suitable honors to our other guests.

To the Hon. Thomas W. Bicknell, for the eloquent and highly interesting oration delivered by him. Regarding the address as a valuable contribution to the early history of the town, the Committee earnestly desire that it may be put in some enduring form, and with this view the author is requested to furnish a copy for publication.

To Hezekiah Butterworth, Esq., for the pleasing and appropriate poem written by him for the occasion, a copy of which for publication, is respectfully requested.

To the venerable men and women composing the Pioneer Society, who kindly yielded to the solicitations of the Committee, and honored the procession as fitting representatives of a past generation.

To the young ladies who represented the Goddess of Liberty and the States of the Union, for the successful accomplishment of a very beautiful feature of the celebration.

To the teachers and pupils of the public schools, and to their musical director, E. L. Walcott, Esq., all of whom by their singing added much to the interest of the occasion.

To the ladies and gentlemen composing the cavalcade, to the post boy, and to all persons who loaned their treasured relics of the past, or articles illustrating the domestic industry of ancient or modern times.

To Prescott Post No, 1. G. A. R., of Providence, for the generous loan of their uniform for the use of the Barrington Light Infantry.

To H. D. Maxfield, Esq., for the satisfying manner in which he fed the clamorous multitude.

To the superintendents of the Boston and Providence, and the Providence, Warren and Bristol railroads, for courtesies extended to the Committee.

Resolved, That under the direction of the Secretary, these resolutions shall be communicated to the persons named therein, and that they shall also be published in the PROVIDENCE DAILY JOURNAL.

The following letters of interest, which were addressed to the Committee, and which would have been read after dinner, are here printed for the benefit of our readers :

LETTERS.

VICE PRESIDENT'S CHAMBER, }
Washington, June 8, 1870. }

DEAR SIR: I regret that, public duties having a prior claim on my time, I could not possibly accept the invitation to your Centennial, with which I have been honored.

In great haste, respectfully yours,

SCHUYLER COLFAX.

UNITED STATES SENATE CHAMBER, }
Washington, June 8, 1870. }

MY DEAR SIR: I have yours of the 6th, inviting me to attend the celebration of the Centennial Anniversary of the town of Barrington. I take much interest in these historical commemorations. They freshen our recollections of past excellence, and incite us to make the future worthy of it. I regret that my engagements here will not permit me to attend this pleasant occasion.

Faithfully yours.

H. B. ANTHONY.

JOHN B. HUMPHREYS, *Chairman*.

WASHINGTON, June 7, 1870.

John B. Humphreys, Esq., Committee, &c.—

MY DEAR SIR: Your kind note of invitation to be present at the hundredth anniversary of the incorporation of the town of Barrington is before me. So much business will be thrown into the closing days of the session of Congress as will prevent an absence even for a day, unless from the utmost necessity. Present my best acknowledgments to the other members of the committee for this attention to me, and express to the good people of Barrington my best wishes for their prosperity and happiness.

Very respectfully yours,

W. SPRAGUE.

FORTY-FIRST CONGRESS UNITED STATES, }
House of Representatives, }
Washington, D. C., June 20th, 1870. }

H. H. Richardson. Esq.—

DEAR SIR: Your letter of June 6th, inviting me to be present at the Barrington celebration on the 17th, reached Washington while I was at home on a short leave of absence, and was detained here till my return, which happened to be on

the day of the celebration. I could therefore neither accept your invitation, nor acknowledge the receipt of your letter before the event. I regret very much that I was unable to be present on so interesting an occasion.

Respectfully yours,

T. A. JENCKES.

PROVIDENCE, June 17, 1870.

John B. Humphreys, Esq., and others, Committee on Invitations—

DEAR SIR: I hoped until a few minutes ago to be able to join you to-day in celebrating the Centennial Anniversary of the incorporation of your good town, but find myself, very much to my regret, detained here by an imperative business call. I sincerely hope you may have a most joyous reunion.

With high regard, I remain, gentlemen, very truly yours,

A. E. BURNSIDE.

PROVIDENCE, June 14, 1870.

DEAR SIR: With thanks for your cordial invitation to be present at the celebration of your one hundredth anniversary, on the 17th inst., I am obliged to say that my official duties here will compel me to decline the same. I will, endeavor, however, at a suitable time, to make the party call (usual on such occasions,) on your gallant little town; and if I am so fortunate as to be remembered at your next Centennial, I will, by no engagements of my own contracting, fail to be there.

Sincerely yours,

W. S. BURGESS.

To J. B. HUMPHREYS, Esq.,

For the Committee of Arrangements.

PROVIDENCE, June 11th, 1870.

John B. Humphreys, Esq.:

MY DEAR SIR: Your very friendly invitation for me to be present and participate in the ceremonies celebrating the Centennial Anniversary of the incorporation of the town of Barrington was duly received. I have delayed my reply to you, hoping that I might see a lull in my professional labors that would enable me to anticipate joining with you and other good people in Barrington on that occasion. The lull has not yet appeared, and I am compelled to say that it may not be compatible with my duties for me to join with you then. Should it be otherwise, I assure you it will give me great pleasure to disprove by my presence the intimation I now make to you that I cannot come.

There are many incidents in the history of Barrington that might well invite the emulation of other towns in the State; and as you reach the first great milestone in the path of time, stones set a hundred years apart, you may well revere her history and take pride in what she has done. And may those who celebrate the next Centennial, find as much in the next period of her history for laudable pride as you may now enjoy.

With much respect for your Committee, I am, yours truly,

W. W. KING, *Surgeon General.*

MAYOR'S OFFICE, CITY OF PROVIDENCE, June 16, 1870.

DEAR SIR: I regret that I am unable to accept your polite invitation to be present at the celebration of the Centennial Anniversary of the incorporation of the town of Barrington, on the 17th inst. Matters requiring my presence in this city will prevent me from joining in the interesting ceremonies on the occasion. Thanking yourself and the members of the Committee for their courtesy and trusting that your town may continue to increase in population and wealth,

I remain, respectfully your obedient servant,

THOMAS A. DOYLE,

Mayor of the City of Providence.

JOHN B. HUMPHREYS, Esq.,

Committee, &c., &c., Barrington.

TOMPKINSVILLE P. O., STATEN ISLAND, N. Y. June 8, 1870.

John B. Humphreys, Esq., Sec'y, &c., Barrington—

DEAR SIR: Your kind favor is just received, "requesting a sentiment" for the occasion. Be pleased, therefore, to accept the following: "Town of Barrington—my own revered birth-place, and the final resting-place of my maternal ancestry, and, although but a quarter of a century my elder, yet, *patriis virtutibus*, shall I ever hail thee, *Venerable!* aye, *Venerable!* not in *years*, but in social attributes and progression. Honored be thy name!" With my cordial wishes for your success, believe me, my dear sir,

Very truly yours, &c.,

J. MAURAN.

PHILADELPHIA, June 14th, 1870.

To Rev. Francis Wood, Hon. Nathaniel C. Smith, John B. Humphreys, Esq., General Committee, &c.—

GENTLEMEN: I thank you most sincerely for your kind invitation to participate in the "Barrington Centennial Celebration" on the 17th instant, and also for the honorable position which you had assigned to me in the festivities of the day. I assure you that it has cost me a great sacrifice to decline both the pleasure and the honor, for I am free to confess that I most earnestly long to be with you. My professional engagements, however, are such that I cannot leave the city.

To me, Barrington has charms which I trust will be appreciated as long as life shall last. I love her beautiful groves; her pleasant drives; the waters which wash her shores; the old parish church where for nearly two centuries your ancestors, those sturdy men of old, and you, their descendants, have worshipped Almighty God; and I love her people, young and old, who, with each returning summer, have extended to me and mine a welcome, the memory of which will ever fill my heart with sentiments of the deepest gratitude.

Although I am not a native of your town, yet as you perhaps may know, my "better half" is, and, if I may reveal a family secret, she glories in the fact. We both hope to be with you, at least in spirit, at your Centennial, and though so far distant, yet if permitted to behold the light of that day, as we assemble to offer up our morning sacrifice, one of our most fervent petitions will be, "God bless the good people of dear Barrington."

Agreeably to your request, I send a volunteer toast, and remain with sentiments of high regard,

Your most obedient servant,

HORATIO GATES JONES.

Volunteer toast by Horatio Gates Jones, Esq., of Philadelphia:—"The Land of Roger Williams and the Town we love; dear to those native to the soil and dear to her adopted children."

STATE OF NEW YORK,
Rome, Oneida County, June 13, 1870. }

Messrs. Francis Wood, Nathaniel C. Smith and John B. Humphreys, Committee, &c.:

GENTLEMEN—I have received your invitation to assist in the commemoration of the one hundredth birthday of the town of Barrington on the 17th of this month,—the town in which I was born about eighty years ago, and where I lived as a boy. I regret that the infirmities of age prevent me from taking so long a journey. As a son of Barrington, permit me to wish that peace and happiness may forever dwell within her habitations, and her prosperity never be lessened.

Respectfully, your obedient servant,

FRANCIS BICKNEILL.

EPSOM, N. H., June 9th, 1870.

Rev. Francis Wood, Nathaniel C. Smith, John B. Humphreys, Committee :

DEAR SIRS—It would afford me great pleasure to be present on the occasion of June 17th in Barrington, with many old personal friends there whom I hold in kind remembrance, so complying with your cordial invitation to participate in the services of the one hundredth anniversary of the organization of the town; but my engagements for this month of June are such as to prevent. The anniversary is well worthy your notice, and no doubt you will have a pleasant and profitable day. The town must have very many precious reminiscences transmitted from the past to the present time. With a revival of past histories and biographies, and a review of the incidents that will occur, the present citizens of the place, the children of the fathers and mothers who sleep in the dust of the earth after their worthy labors, must feel a proud gratification and be stimulated to a close imitation of their virtues, and even to improve while they have still greater advantages than their predecessors enjoyed. You have my best wishes for your great joy on the occasion of the 17th, the Centennary Anniversary of the organization of Barrington.

Yours, very truly and kindly,

CHARLES PEABODY.

BOSTON, June 2d, 1870.

To the Committee of Invitations to attend your Centennial Celebration, June 17th, 1870 :

DEAR BRETHREN—I highly approve of your anticipated Celebration, and it is my prayer to God, that his blessing may attend you in all your arrangements and

preparations, that it may be an interesting, joyous and profitable occasion to all that shall be present, and especially to the good old town of Barrington where some—yea, I trust, many of my choice Christian friends dwell. Please accept my thanks for your very kind invitation. I only have to regret, that the state of my health is such, that not the least prospect can be entertained of my attendance. I have not been out of doors for several months.

Yours, cordially,

FORREST JEFFERDS.

FRANCIS WOOD,
JOHN B. HUMPHREYS,
NATHANIEL C. SMITH.

PROVIDENCE, June 15th, 1870.

John B. Humphreys, Esq., representing Committee of Arrangements, Barrington Centennial Celebration:

DEAR SIR—I am in receipt of your favor of the 13th inst., inviting me in behalf of the Committee of Arrangements having in charge the Centennial Celebration of Barrington, to be present on the 17th inst., to partake of the hospitalities and to participate in the ceremonies of the occasion. It would give me great pleasure to join in this interesting celebration, as my reminiscences in connection with your town and the other towns of Bristol County are of the most pleasant character. I can never forget observing in my frequent *youthful* excursions to ancient Warren, via what I then deemed the circuitous and labyrinthian Providence road, the cheering aspect of the antique Munroe Tavern, the stately and sombre Shore Church, and the wild rush of Barrington river through the narrow passage of the old bridge. Nor can I forget the virtues and attainments of your late venerable townsman and sound Judge, Bicknell, or the social and genial feelings of your townsman and my old schoolmate, the late Edwin Harris, Esq., the eminent angler and sportsman. And I also bear in mind your present worthy State Senator, whose debut as a Representative in the Assembly is fresh in my recollection. Hence I sincerely regret that my engagements made previous to the reception of your letter, will prevent me from availing myself of this opportunity to renew my associations and make the acquaintance personally of your leading citizens. With much respect for the gentlemen of the Committee,

I am, very truly yours,

CHARLES JACKSON.

ELMIRA, N. Y., June 7th, 1870.

Messrs. Francis Wood, Nathaniel C. Smith and John B. Humphreys, Committee:

GENTLEMEN—Your favor of the 24th of May, inviting me to participate with the citizens of Barrington in your town meeting assembled, on the occasion of the approaching Centennial Anniversary of the incorporation of the town, has been duly received. I cannot express to you how gladly I accept your kind invitation. But so great a pleasure is denied, and I am reluctantly compelled to content myself with the assurance of the deep interest I feel in your assemblage, and my fervent wish that in all respects this reünion of the sons and daughters of Barrington, with their children and children's children, may be happy in its pro-

ceedings and beautiful in its results. He who does not venerate and love the home of his childhood lacks the essential element which makes the whole world kin. I have now passed the meridian of life and time has not failed to mark its impress on my footsteps; but to walk in the midst of such an assemblage would give certain uprightness to my carriage and seem to add perceptible inches to my stature.

More than half a century has now passed away since I was numbered with your population; yet my chief pride to-day is that I am a son of New England, and that I am privileged to claim Barrington as my native town. For the last forty years I have known something of other States and other towns, and though I have uniformly met with the utmost personal kindness and have never been without the usual belongings and comforts of life, yet my heart is still loyal to the spot of my birth, and I still revert with constant pride to its remarkable freedom from the vices and temptations with which so many towns of the country are beset. For many years there was neither a groggery or a tavern in the town, and its health so good that there was no occupation for a physician. But there are other ties of attachment to my native place. It is now fifty-four years since that dark wave of death swept over the town, leaving in sad solitude so many widows and children and suddenly changing the condition of so many happy families. With others it brought a change to myself, from that of a happy child of eight years, enjoying all the felicities and blessings of parental love and domestic care, to that of a fatherless and motherless *orphan*. My father and mother within three days of each other were borne to the grave; nine orphan children and a life of unblemished purity and Christian devotion were the heritage they left to the people. I may be pardoned for this brief tribute to the memory of parents of whom I knew so little, yet to whom I owe so much. That terrible epidemic, sad and afflicting as it was, brought to me, ever I trust to be appreciated and remembered, the boundless kindness and Christian sympathies of the early settlers of your town. These people with heroic fortitude watched over the sick and dying with unceasing care, braving every danger and allowing no single victim to be neglected. Their names are recorded in your cemetery, and on the tablet of my memory are indelibly inscribed. There by the side of those whose names I will ever cherish, rest the mortal remains of my father, mother, brothers and sisters. What honor is due to the memory of a people like this!

But I am extending this communication to too great a length. I will, however, trust in your patience and believe in your power to pardon, as I believe in your virtues and goodness. I have been glad to note the spirit of enterprise which characterizes your town at the present time, especially that thoughtfulness which leads to the beautifying of your cemetery, and the wise zeal which you are manifesting to elevate the social, religious and literary condition of the people. These must be felt in their influence upon your children and your children's children for generations yet to come.

Assuring you again of the interest I feel in your gathering, wishing you and all a most abundant happiness, and repeating my regret on account of my unfortunate inability to be present,

I remain, very truly and respectfully yours,

WILLIAM VIALI.

PROVIDENCE, October 4th, 1870.

DEAR SIR: Your circular notice of the publication, by the Providence Press Company, of the valuable and interesting Historical Address and Poem, delivered on the 17th of June last, at the Centennial Celebration in Barrington, is at hand. I shall deem it a privilege to secure one of the limited number of copies published. I avail myself of this favorable opportunity of congratulating the Committee and yourself on the liberality and efficiency of their arrangements which would have rendered the occasion one of the most agreeable and memorable nature. The violent storm, which came so suddenly in its threatenings and duration, alone prevented the consummation of the greatest gratification and of interesting associations. Appreciating and acknowledging the courtesies extended to me,

I am, very respectfully yours,

ELISHA DYER.

THOMAS W. BICKNELL, Esq., Providence.

TOASTS.

The following are the toasts, prepared for the Barrington Centennial, and the speakers selected to respond :

1st. The United States of America—The land of liberty, the land of hope; consecrated at an earlier day by the blood of our patriot father, made doubly dear by the more recent sacrifice upon her altars, of many of the bravest and noblest of their descendants. May she never cease to be irradiated by the "Holy Light of Freedom," and may "Virtue and Prosperity" attend her sons and daughters to the latest generation of recorded time.

Hon. William W. Hoppin, of Providence, Rhode Island.

2d. The State of Rhode Island—The honored pioneer in the cause of true soul-liberty; we love her not the less while we love our common country more. She is uniformly fortunate in the choice of her Governors.

Hon. Seth Padelford, Governor of Rhode Island.

MR. PRESIDENT: The town of Barrington is one of the finest located towns in New England. Nayatt, Drownville and the banks of the inlet by your beautiful church are scarcely surpassed as sites for summer villas. Its long water front may yet be used for manufacturing purposes and for commerce and the arts, as it was used for marts of trade and for commerce one hundred years ago. It is always fortunate for a town to have within its borders a good material for building purposes; it possesses an inexhaustible bed of clay, furnishing its citizens and all the neighboring towns with an article rarely surpassed in quality. It has been a subject of thought with us how Barrington took its name. Names are usually given for special reasons. When Roger Williams landed within our borders, he had suffered many perils by sea and by land and among false brethren, and he called the place of settlement Providence, as a token of the divine presence and supporting care which had constantly followed him. Westerly was so called by being the most westerly town of the State; Stonington, by the nature of its soil, it being very stony. Boston, Taunton and many other towns were named by the settlers after their old homes in England. Your town, sir, has borne many good things, but it has not borne a prison, a work-house, a jail, nor will it bear a dram shop.

Nor does it bear what many consider as desirable, a lawyer or doctor, but it has two churches and faithful pastors; it furnished for many years in Dr. Chapin, an accomplished State Commissioner of the Public Schools, and is now furnishing in your worthy orator of the day, a faithful, conscientious and most efficient worker in their behalf. Barrington has always borne that which constitutes a town or State—men. May you be a prosperous and happy people, and governed in the future as you have been in the past, by a love of Freedom and a high and elevated tone of moral and religious sentiment.

3d. The town of Barrington.

Rev. B. R. Allen, of Marblehead, Mass., former pastor of the Barrington Congregational Church.

4th. A distinguished poet has said

“Lands intersected by a narrow frith, abhor each other.”

We are glad to point to an exception, in the town of Warren. Her relations to Barrington, notwithstanding the “narrow frith” which separates the two, are of a character most amicable and kind. So may they ever remain.

Hon. Thomas G. Turner, of Warren.

5th. The town of Swanzey—honored in the past; may her future be always prosperous and bright.

Allen Mason, Esq., Chairman of Board of Selectmen, Swanzey, Mass.

6th. The town of Bristol—May her Hopes never be blasted, and may she ever stand strong as her own honored Mount, in virtue, intelligence and prosperity.

William J. Miller, Esq., President of the Town Council of Bristol.

7th. The Pilgrim Fathers—honored in the past; revered in the present. May their virtues descend as a perpetual benediction upon the heads of their descendants.

Rev. Thomas Shepard, D. D., of Bristol.

MR. PRESIDENT: The history of this town, as narrated by the orator of the day, brings us into intimate relationship with the Pilgrims of Plymouth. Its soil was trodden by their feet, and a portion of it was theirs in fee simple. The graves of their immediate descendants are found in your cemeteries, and their Anglo-Saxon blood circulates to-day in our veins. Why should we not look to the Rock whence we were hewn! Why not follow up the stream to its source, that we may duly appreciate the sacrifices and self-denying toils of the fathers and mothers of the Mayflower as they landed on the memorable rock in mid-winter to encounter the hardships of founding a new State in which they might enjoy the privilege of worshipping God as they were forbidden to do in their native land, as conscience and the Bible taught them.

Do we, as the descendants of those noble, self-sacrificing pioneers in the cause of civil and religious liberty, realize at what immense cost this inheritance was achieved? Strange as it may seem to the present generation, having breathed the free air of an open Bible, an elective magistracy and free toleration of Christian ordinances all their days, the time was, and that not many generations gone by, when fines, imprisonment and death in its most terrific form, awaited those who presumed to read the Scriptures, to pray, or to join in the worship of God in manner and form, differing from the straightened formularies prescribed by a fallible and bigoted magistracy.

True, there were those that came over and identified themselves with the first

settlers of New England, who had not wholly shaken off their educational attachment to the coercion of penal statutes in those religious concerns which increasing light has taught us, ought to have been left to the decisions of individual conscience in the fear of God. The result was, certain intolerant acts of legislation and execution which mar the early history of these colonies. But the Plymouth Pilgrims by the grace of God were far in advance of their age. They never persecuted; they were tolerant. They fully carried out in practice the counsels given them by their pastor, Rev. John Robinson, in his parting discourse on their embarkation: "I charge you before God and his blessed angels, to follow me no farther than I have followed Christ. If God shall reveal anything to you by any other instrument, be as ready to receive it as ever you were to receive any truth by my ministry. I am very confident that the Lord has more truth and light to break forth out of his Holy Word." Thus taught, they laid themselves, their wives and children on Christ's altar; they sacrificed every worldly consideration and committed themselves to live and die in a savage wilderness, for the sake of founding the principles of civil and religious freedom as they had learned them from the word of God. They did a great work by the most humble instrumentality. They deserve and will receive the gratitude of their posterity down to the remotest generation. I close by offering the following sentiment.

Our Pilgrim Fathers—Honest, intelligent, self-denying men, chosen of God to lay the foundations of a new empire of civil and religious freedom, not by conquest and blood, but in faith and prayer. While we cherish their memory, may we imitate their virtues.

8th. All honor to the venerable Chief who was, from the beginning and never ceased to be the firm friend of the Pilgrims—Massasoit.

Rev. Francis Wood, of Barrington.

9th. The Old Baptist Church of Swansey.

Rev. A. F. Spalding, of Warren.

10th. Our Public Schools—The foundation upon which rests the safety and prosperity of our free institutions.

Rev. S. Brenton Shaw, D. D., of Barrington.

MR. PRESIDENT: After listening to the prolonged exercises of this occasion, I presume that it will neither be expected or desired that I should occupy much time in speaking upon the proposed resolution, nor is it necessary at this period in the history of Rhode Island and in this presence, that I should advocate the importance of education in general, or of our common school system in particular. For, although they lie at the very foundation of our civil and religious privileges and social enjoyments, the public mind both at home and abroad fully appreciates their worth, and new plans are yearly developed for their improvement. Moreover, as this is a Barrington Celebration, the resolution to which I have been requested to respond, evidently has exclusive reference to the district schools of this town. For although a native of this State and although my classical and professional studies were pursued within its borders, I am wholly ignorant, except from reports, of the condition of its common schools. Nor, indeed, am I prepared by a comparison of the present state of our *own* schools with what they were half a hundred years ago, to say whether they have advanced or retrograded whether they have profited by the increased facilities of the present time for educational purposes, or whether with the English Lord of a former generation, the

idea is prevalent that the three Rs represent all that should be taught, or learned in these nurseries of useful knowledge, namely: "Reading, 'Riting and 'Rithmetic." Comparing our schools, however, with those in Massachusetts, of which, with others, I had the oversight between thirty and forty years, I am happy in being able to say that they do not suffer in the comparison. If, indeed, comfortable school-houses, faithful and competent teachers, the most approved textbooks, punctual attendance on the part of scholars, and an evident interest in their studies, added to constant supervision, are essential elements in the formation of good schools, then do ours deserve that distinction, and the liberal support of those for whose benefit they were established. Although, in the estimation of Horace Mann, we are yet far behind the national schools of Germany and Prussia, the day, we trust, is not far distant when our district schools will attain a degree of perfection which will commend them as models for the whole world.

11th. The Legal Profession—Indispensable to the preservation of justice and order, and to the maintenance of our common rights and individual interests.

John Turner, Esq., Judge Advocate General of Rhode Island.

12th. The Daily and the Periodical Press—

"'Tis to the pen and press we mortals owe
All we believe, and almost all we know."

Rev. Sidney Dean, Editor of the Providence Daily Evening Press.

13th. The city of the Golden Gate—The Ultima Thule of the Iron Horse, the Orient Queen of our New Occident.

A. N. Drown, Esq., of San Francisco, California.

14th. The Orator of the Day—Lofty in stature, in genius, in enterprise and character, Barrington is proud to claim him as one of her noblest sons.

Hon. T. W. Bicknell, Commissioner of Public Schools of Rhode Island.

15th. The Poet of the Occasion—Whose pen can add romantic charm and grace to plain historic truth, as well as give

"To airy nothings a local habitation and a name."

Hezekiah Butterworth, Esq., of Warren, Rhode Island.

16th. Our Invited Guests.

Hon. John R. Bartlett, Secretary of State of Rhode Island.

LADIES AND GENTLEMEN; It gives me great pleasure to unite with the citizens of Barrington in celebrating this second Centennial Anniversary of the settlement of your ancient town. It is an occasion in which the present generation should feel an interest; and it is gratifying to observe, from the large number I see present, that not only your whole community, but large numbers from the adjoining towns have come to take part in your festivities.

The custom which is becoming so popular with the people of New England, to commemorate the settlement of their cities and towns, is a most excellent one, and it is to be regretted that it had not been adopted in the last century, or, in the first hundred years after their settlement. It is a curious fact that while so many of our old towns are now celebrating the second century of their settlement, none ever celebrated the first. This may, in a measure, be accounted for by the unsettled condition of the country from the year 1740 to 1790, a period during which so many of the towns in the State saw the first hundred years of their existence.

During this period was the war between Great Britain and France, which terminated with the taking of Quebec and the fall of the great French empire in North America. In this long war the New England Colonies took an active part. Rhode Island, limited as her population then was, furnished her quota of soldiers for the several expeditions against Canada, Nova Scotia and Cape Breton. On the sea she was even more active, for it is recorded that at one time during the French war, we had no less than fifty privateers, which were picking up French merchantmen from the Gulf of St. Lawrence to the West Indies; but her field of operation was chiefly in the West Indies. Then came the war of the Revolution, and the exciting events which immediately followed connected with the adoption of the Constitution of the United States. It is not surprising then, that our ancestors of the last century had no time for such pleasant gatherings as the present one.

I may add, too, that the schoolmaster had not then been abroad; common schools were unknown; and if the statements of travellers who visited the colony a hundred years ago are true, that religion, morals and education were in so low a condition, it is not strange that the people had no taste for such interested and elevated gatherings as this.

But times have changed. From our degraded condition a century ago, Rhode Island has become the richest community in proportion to its population in the United States; our manufactures are unrivalled in their extent and their excellence, while our educational system is unsurpassed in the world. We have now the time and the means to enjoy the social summer gatherings on the shores of our beautiful bay; or we can take pleasure in the more elevated meetings for such purposes as have now brought us together, to talk over the events of the last two hundred years.

Similar centennial celebrations are taking place in all parts of New England, and have been attended with ceremonies of the most interesting character. But this custom is not peculiarly American; we are only following the footsteps of our English ancestors. With them the custom has prevailed for centuries, and even on the continent we occasionally read accounts of meetings to commemorate the five hundredth or the thousandth anniversary of the founding of some ancient city or university. In 1836, Providence celebrated the second century of its founding; but with this exception, I do not remember that any other town has had similar celebrations. I trust that this Barrington celebration, which has been so successful, may induce other towns in our State to follow the example.

17th. The Ladies of Barrington—Whenever they find their appropriate sphere, they never fail to fill and honor it.

Rev. J. C. Stockbridge, D. D., of Providence, Rhode Island.

The following letter was received as a response:

PROVIDENCE, June 15, 1870.

Isaac F. Cady, Esq.:

MY DEAR SIR—Yours of the 13th instant is received. In reply let me say that my engagements are such that it will not be in my power to be with you at the interesting services which you propose to have in Barrington on the 17th. Possibly I may go down in the afternoon and spend an hour with you, but this will be too late to participate in the more public exercises of the day.

The subject which your Committee has assigned to me—"The Ladies"—is one upon which I might, perhaps, say a few words. At least, I might speak a good

word in behalf of *one* native born "lady" of Barrington with whom I have been somewhat intimately acquainted for thirty years. If the Scripture declaration be, as I believe it is, a true one, "By their fruits ye shall know them," then, judging from this one fruit, in which personally *I* am so much interested, *your* goodly town must rank high among the towns of this commonwealth. Let me say also that there are some other "ladies of Barrington" for whom I feel a special regard. More years ago than perhaps they would like to have me mention, they were my pupils. All my memories of them are pleasant. Upon *the one lady* to whom I have referred as a Barringtonian, for whom I have a special affection, the ladies, once my pupils and now, *grave* and *sedate* matrons, I presume—yea, upon all the ladies of your pleasant town, I invoke every blessing which a kind Providence can bestow.

With my best wishes for the success of the festive gathering which calls together so many of the sons and daughters of Barrington,

I am, truly yours,

J. C. STOCKBRIDGE.

18th. The Prince of Caterers: Hiram D. Maxfield, Esq.—His servants dig for hidden treasures with unfailing success, and his draughts (in the sea) are always honored. May his banks never cease to discount, and his nets never become broken.

19th. Music—All times, all seasons, own its magic power.

The Band.

MISCELLANEOUS.

The Rev. Dr. Rufus Babcock having been solicited by the Committee to furnish the train of remarks which *he would have offered*, had circumstances permitted, has sent the following outline:

I would have offered a sentiment commemorative of *the indebtedness of our New England municipalities to the influence of THE COMMON SCHOOL AND PARISH CHURCH, in moulding and cultivating the intellectual and moral sentiments of all the people.*

I came to this town fifty-three years ago to teach a common school, and for three successive winters was engaged in that honorable service. Part of this time, at considerable inconvenience to myself, but also with some incidental advantages, I was accustomed "to board round," among the families of the parents of the children I was teaching. To that, *in part*, certainly, it was owing, that a mutual acquaintance and confidence were secured between us of the most salutary character. These parents confided in me as one seeking the best and highest good of their children, and the pupils, catching the trustful spirit of their parents gave me their confidence and love. Some of them were naturally very lovely, and where it was otherwise, the teacher easily and soon learned that the untoward influences by which they were surrounded at home, had been the marring cause of the unpropitious result. He contrasted the early home influences to which he had been indebted, with the lack of it which these children experienced, and was induced by this reason, not only to feel an enhanced obligation to the favoring Providence which cast around him its protection and guidance, but also called into lively and constant exercise just that sympathy for children

deprived of such favors best calculated to insure his most earnest efforts to bestow on them a compensating influence.

Nor were these advantages entirely on the side of the school. The teacher shared them in an equal degree. What a field for the study of humannature was here opened before him. In the intimate intercourse with twenty-five or thirty families, he must be a very dull scholar who would fail to acquire a more intimate and thorough knowledge of mankind and womankind as well, not in their holiday dress alone, but in the working-day habiliments and interior view which this family residence discloses.

The coöperative influence of parents with the teacher for the success of the school was also essentially facilitated in various ways. Very well do I remember the effect of a single remark of a judicious mother, let fall where the teacher would be sure to hear it, simply affirming that her children now seemed just as earnest in their desire to get their lessons and improve generally by their school opportunities, as they used to in the days of a former favorite teacher. That teacher's praises were everywhere uttered; when therefore, very early in my endeavors, this judicious, truthful mother bore such testimony of my success, it was an encouragement to my efforts to do well of most cheering character and of happy efficiency.

No marvel, surely, that schools thus favored by influences within and without, at home and abroad, became beneficently influential. Two or three such in very small towns like this, and three times as numerous in those proportionally larger, secure a mighty but silent and almost unnoticed power for good. From them went forth a quickening leaven, inciting the young in the pliant and formative period of their earthly existence to a more elevated aim, and to purer, brighter character and achievements. Even some measure of seeming severity where in a few instances it was manifestly deserved, was not without its salutary influence. In those early days the rod was not altogether excluded in the discipline of the young; yet in all the three years, I think nothing more than a light ferule was ever employed, and that only in rare instances of disobedient disorder, whereas it was never needed or used as an inducement to study. One case only of expulsion occurred in this whole period. It was a large, stubborn, wayward boy, whose persistent untruthfulness and insolence seemed to bid defiance to the mild means of correction expended on him, and he was bid to take his books and go home, till I should have the opportunity of conferring with his father what to do with him. The poor conscience-stricken renegade ran away from his home the same forenoon, and did not return to town again while the school lasted. So powerful was the influence of the public sentiment in favor of the school, that he was ashamed to be seen in the town, and he left it for its good, certainly a great relief by this riddance. Nor is it easy to estimate the influence of such an incident, talked of and generally approved throughout the community. Besides, therefore, the intellectual advancement which the common school diffuses and secures, its wholesome government as well, becomes a power for good of wide, far-reaching influence. On this point, too, it is not unworthy of remembrance that in those early days there was no question raised as to the fitness and desirableness of reading a brief portion of Scripture in the school each day, and teacher and pupils bowing together in filial, reverent prayer before that Heavenly Father from whom cometh every good, and whose gracious promise is, that those who ask shall receive. No child or parent, if sick and ready to die, was forgotten in those humble prayers. No uncommon blessing or calamitous affliction but came into appropriate remembrance. But without more than hinting at the influence

of such schools, let us glance at the other topic named,—the power of the parish church.

When I came here, and for long years afterward, there was but one for the entire town, though a few families of the denominations which have since set up their banners, were found mingled with the inhabitants. *As a town*, however, they may be truthfully represented as “of one heart and one way.” For a long time they were very united. Rev. Mr. Watson, a native of the town, I think, a graduate of the neighboring university of the class of 1794, had been for nearly a score of years their beloved pastor. And when my acquaintance in the parish commenced, his praise seemed to be the common staple of remark. His lamented death led to the settlement in the following year of the Rev. Luther Wright as pastor, who well and faithfully fulfilled the duties of his office. Besides this, he kept a few boys with him in a family school. Then, too, the management of society affairs made requisite certain other officials, deacons, trustees, treasurer, secretary, with such committees as from time to time were deemed necessary. All these fulfilling their respective duties of office, and the people acquiescing in their services, formed a kind of embryo Commonwealth, and exercised the community in the bestowment of their appointments, and receiving in turn the reports of those to whom their interest had been intrusted. Then on the Lord’s Day, the people were with one accord in one place. The rich and poor meeting together, recognizing a common God and Saviour, bowing together in prayer and singing in unison sweet hymns of praise to the Author of all good. The teachings of the pulpit in such a community furnished the mental pabulum of the people, guiding and stimulating the thoughts of all classes. The exchange of neighboring ministers, which were frequently occurring, to vary and increase the interest of the congregation, became matters of prime importance, in communities so dependent on what was, once a week, heard from the pulpit.

How well I remember one of these, the Rev. Shearjashub Townsend, a native of the town, and the great grandson, I think, of their early pastor,—a graduate of Brown University, and a Tutor also greatly beloved and respected, and whose praise was handed down as a kind of heirloom in successive classes of students. His parents were living in my school district, with whom I had boarded. How my heart rejoiced in the anticipation of his coming! How the people, young and old, from far and near, thronged the sanctuary to hear him, disproving in this case the proverb, that “a prophet is without honor in his own native place.” Then how beautifully natural, simple, yet profoundly impressive and important were his sermons; and how pleased a select company were in the evening of that Sabbath, to gather at *the Ferry*, to attend along with him, the accustomed Sunday evening prayer-meeting. Perhaps the services of this minister were the more interesting to me, because at the anniversary of one of the literary societies of the University, he had just before been the orator, and pronounced an oration on “*The Aids to Genius*,” or some such topic, which was thought worthy of publication, and some of the leading thoughts of which, in their beautiful simplicity and clearness, remain in the storehouse of memory to this day.

Funerals, too, were sometimes attended in the house of God, and failed not to stamp a sacredness and awe on the young mind and heart peculiarly deep and effective, and sometimes eminently salutary. Here, too, marriages more rarely gathered a wondering and admiring crowd. If such consummation of wedding nuptials were oftener impressed with the sacredness of the sanctuary, who knows whether it might not impress a salutary awe and sacredness upon the mind, constraining all classes to award a higher degree of binding and permanent obliga-

tion to these holy vows, and thus do something towards rendering them more inviolate.

Benevolence and sympathy of the people towards their pastor, and of those in comfortable circumstances toward the poor, the sick, the afflicted, is another exercise of the parish church, eminently conducive to the best ends. But the time and your patience would fail to enumerate or expand these benefits more fully. After a public life by no means brief, and with opportunities of observation extended through most of the States of our American Union, I may be allowed to testify my decided conviction that the benign influence of the common school and the parish church on any and all of our municipalities, cannot be easily overestimated. Contrasting those communities where, for a series of years, they have existed, in most healthful, uninterrupted course, with those where their influence has been wanting, cannot fail to demonstrate their preëminent value.

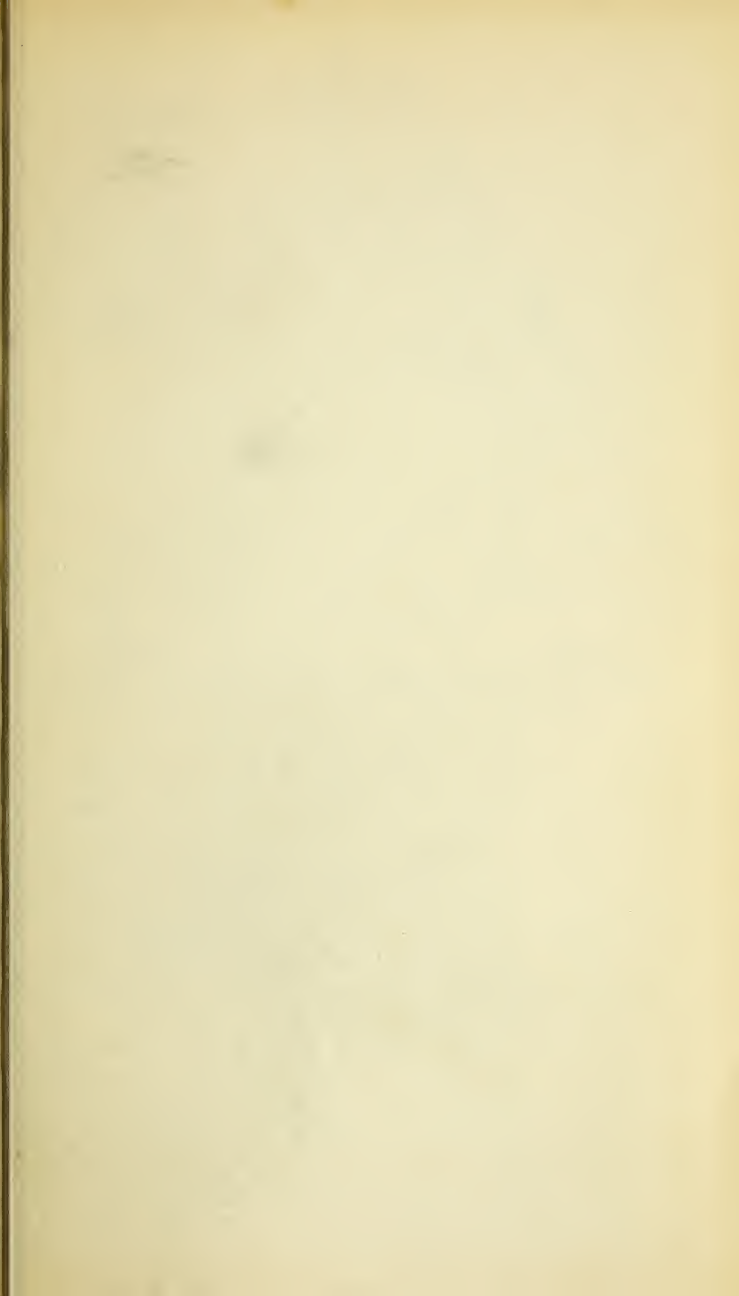
INTERESTING STATISTICS.

Population of Barrington from 1774 to 1870.

1774.....	601	1830.....	612
1776.....	538	1840	549
1782.....	534	1850.....	795
1790... ..	683	1860.....	1,000
1800.....	650	1865.....	1,028
1810.....	604	1870.....	1,111
1820.....	634		

Area of Barrington in square miles, 9.3; population to square mile in 1865, 110.5—in 1870, 119.3; number of dwelling-houses in 1865, 171; whole number of families, 1865, 186; persons to each dwelling, 6.01; persons to each family, 5.52. Male population, 582; female, 446; total, 1,028. Persons born in Barrington, 404; persons born out of Barrington and in the United States, 384; persons born in foreign countries, 240; total, 1,028. Number of persons between 5 and 15 years of age, 172. Whole number attending school during the year, 182. Number of steam engines, 5; horse power, 100; number of steam boilers, 5. Water power, 1.

Number of acres of land plowed in 1865, 716; mowing land, 968; pasture land, 1,481; unimproved, 1,123. Value of farms, including buildings, \$533,750; value of stock, \$38,776; value of tools, 615,-430. Tons of hay, 1,015; bushels of rye, 881; Indian corn, 5,040;



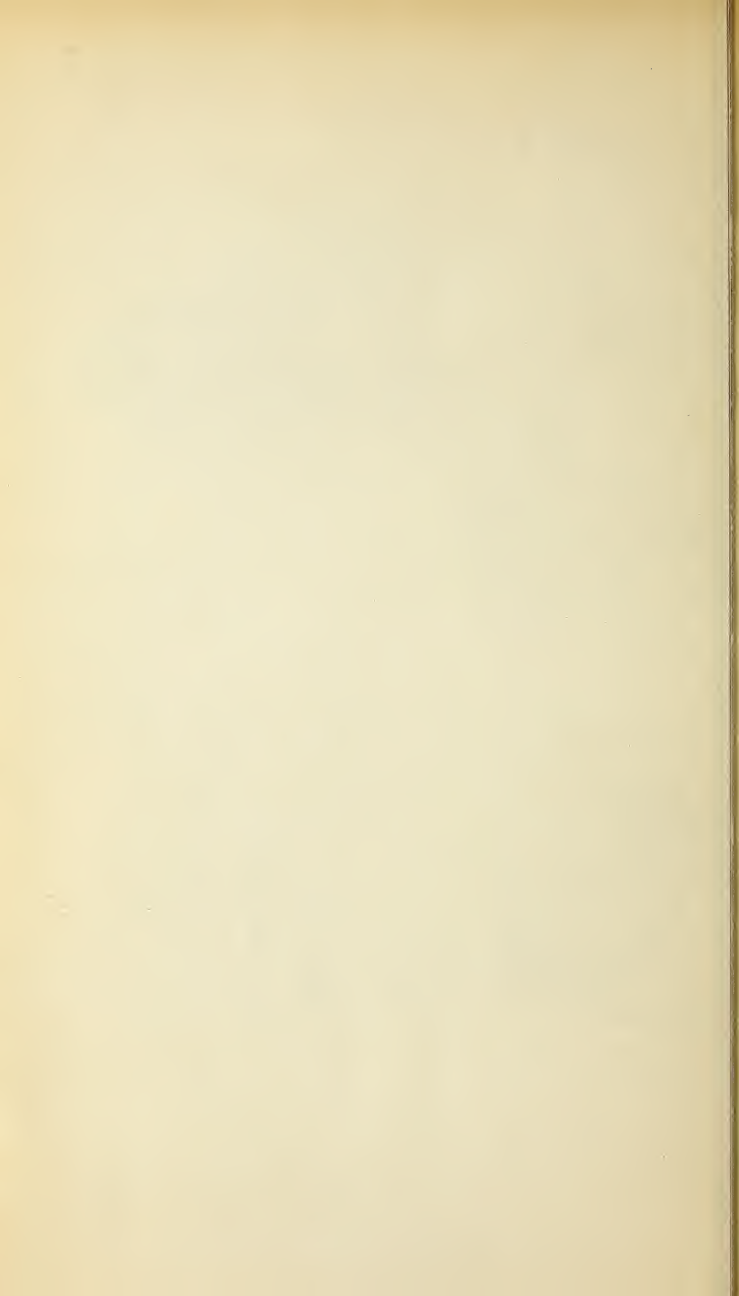


MAP of REAL ESTATE

In the town of
MILBURN, N. J.
for the year 1880

By
J. H. HARRIS





oats, 1,823; potatoes, 10,694; barley, 374; onions, 18,085; carrots, 16,752; strawberries, 1,570 quarts. Sheep, 29; cows, 216; oxen, 56 pairs. Butter, 11,112 pounds. Eggs and poultry produced, \$3,052.

Whole number of farms, 117 (one farm, 505 acres). Salt marsh, 271 acres; salt hay, 231 tons; sea drift, 1,285 cords. Fish caught for food, 7,510 pounds. Value of shell fisheries, \$2,313. Clams, 962 bushels; quahogs, 457 do.; oysters, 1,000 do.

Number of manufacturers, 9; capital stock, \$236,900; value of raw materials, \$9,045; total value of products, \$125,300; hands employed—males, 196; females, 14; total, 210.

Post-offices in Barrington, 1870, 3; Barrington P. O., George R. Kinnicutt, Postmaster; Nayatt P. O., William Winslow, Postmaster; Barrington Centre P. O., Charles Bassett, Postmaster.

Population of Barrington in 1870, 1,111; number of dwellings, 209; number of families, 210; number of persons to each dwelling, 5; number of persons to each family, 5;—showing an increase of 39 dwellings, 24 families and 93 persons in five years.

THE CONGREGATIONAL CHURCH.

Of the early history of the Congregational Church in Barrington, very little is known with certainty, as no records of its organization exist. There are good reasons for believing that the church was established between the years 1711 and 1717. The broad and Catholic basis of the Baptist church which was formed on New Meadow Neck in 1663, and which maintained its worship near Burial Place Hill and at Tyler's Point, until 16—, drew to its fellowship all denominations of Christians in the community. It may fairly be questioned whether it was a Baptist church at all, save in name, or whether Parson Myles was not as truly a Congregationalist as a Baptist. Certainly the old Church Covenant and the ordinances as administered by the good Elder would be accepted as fair Congregational doctrine at the present time, and certain it was, too, that Parson Luther felt the need of making certain amendments to that noble instrument of conscience liberty and Christian brotherhood, in order that he might be able to distinguish and separate the flock of the true Baptist fold. From the fact that Mr. Willett, Mr.

Brown and other prominent men of the first settlers were not Baptists and also from the early usages of the church, it has been inferred and claimed that the Congregational church dated its history from the settlement of the town. This view, however, is not sustained by the facts in the case, and we may safely assert that no distinct church with a thorough Congregational polity was established until after the year 1711, and prior to 1718.

Tradition says that the first house of worship of the Congregational church stood on Tyler's Point, near the Burial Ground, and north of it. Of this we have no satisfactory evidence. Certain it is that the Baptist meeting-house stood there, but after its removal to Swanzey, on the east side of Palmer's river, it is not probable that the Congregationalists built a house of worship, for no church of that denomination, as I believe, was formed until later than 1711, and it is not probable that a Baptist town would have built a Congregational meeting-house, when, as yet, no church or society of that order existed. Those who may read the account of the separation of Barrington from old Swanzey will, I think, arrive at the same conclusion.

The first house of worship of the Barrington church, of which we have any record, stood on the main road, just south of Maxfield's corner, on the south corner lot formed by the road leading by the house of Lewis T. Fisher. It was probably a house of small pretensions in an architect's view, but served the times for the purpose of gathering the little church in a temporary fold, and for securing a shepherd of the flock. In the year 1734 this house was taken down and was rebuilt on the site now occupied by the present church edifice, the lot having been previously given to the town for that purpose by Joshua Bicknell. The removal from the first location was doubtless owing to the increase of population in the north part of the town, and was the cause of serious opposition by those who lived in the vicinity of the old site. Mr. Heath, the minister, was absent at Bristol on the day of the removal of the house from the old to the new location, and on his return was asked by the remonstrants why he allowed the house to be taken down and carried away. "Ah!" said he, "the Israelites under Aaron made a golden calf while Moses was in the Mount, so this people have done this work in my absence, and I know not the reason for it." Undoubtedly the reverend pastor's sympathies were with the majority, as the removal shortened the distance more than one-half from his own house to the place of worship. His own house is now occupied by the widow and heirs of Wilmarth Heath, his grandson.

The third and present house of worship was built in 1805 and 6, on nearly the same spot as the previous house, and though not as unique and humble as its predecessors, had the universal features of square pews, galleries, and a sounding board. This house was remodelled and repaired in 1861, when the old fashion of the interior gave way to the more modern style which it bears to-day.

The first minister of the church, of whom anything is known, was the Rev. Mr. Wilson; but of the date of his settlement, the duration of his ministry, and the time and circumstances of his dismissal, or death, there is no discovered record.

His successors, Rev. Mr. Torrey, Rev. Mr. Heath, and it is presumed, Rev. Mr. Townsend, were settled, and supported by the town as such, the Church taking the usual preliminary steps.

The support of Rev. Mr. Torrey was a settlement of one hundred pounds, which should be his, if he remained the minister of the place ten years, otherwise it should be refunded to the town. In addition to this, he was to receive an annual salary of seventy pounds, the inadequacy of which, however, led to his dismissal before he could hold his settlement.

Rev. Mr. Heath received for a settlement two hundred pounds, payable one-half in one, and the other half in two years. To this was added an annual salary of one hundred and ten pounds, which, considering the time when it was paid, compares very favorably with the support of country pastors at the present time.

Of Rev. Mr. Townsend's peaceful ministry no records have been preserved, which is a matter of deep regret. He was a good man, and his memory, with that of his successors, is blessed.

List of the Pastors, with their Term of Labor.

	Date of Ordina. or Inst.	Date of Dismissal.	Term of Labor.
1.—Rev. James Wilson.....			
2.—Rev. Samuel Torrey.....	1718	1726	8 years.
3.—Rev. Peleg Heath.....	1728	1740	12 "
4.—Rev. Solomon Townsend.....	1743	*1798	55 "
5.—Rev. Samuel Watson.....	1798	*1816	18 "
6.—Rev. Luther Wright.....	1817	1821	4½ "
7.—Rev. Francis Wood.....	1823	1826	3¼ "
8.—Rev. Thomas Williams.....	1835	1838	2¾ "
9.—Rev. Benjamin R. Allen.....	1838	1842	4 "
10.—Rev. Charles Peabody.....	1843	1846	3¼ "
11.—Rev. Forrest Jeffers.....	1846	1850	4 "
12.—Rev. Silas S. Hyde.....	1851	1855	4 "
13.—Rev. Francis Horton.....	1856		

* Date of death.

ST. JOHN'S CHURCH, BARRINGTON.

This church originated eleven years ago in the desire of a few families nurtured in the Episcopal church, to secure for themselves and children its privileges. It has met at different times with severe trials, and sustained great losses in the death or removal of a large number of its members. It was planted in the midst of a sparse population, whose religious views were moulded by the denomination which for more than a century had exerted a controlling influence over the town. Its location, moreover, only one mile from Warren, where many of the people find it more convenient to worship, is in many respects unfavorable to its growth. But notwithstanding all these obstacles to its increase, it has been sustained and its prospects for the future are encouraging, as the attractiveness of this beautiful maritime town is annually increasing its numbers and resources. The parish owns a very neat and tasteful brick church, a Sunday School library of four hundred and seventy-six volumes, and more than \$3,000 were given, (a large portion from abroad,) for the erection of a parsonage. It contains, moreover, a sewing circle, a book association, a Sunday school of about fifty members, and fifty-four communicants. Its several Rectors have been: The Rev. Francis Warner, A. M., Union College, from December, 1858, to September, 1862; The Rev. Robert Murray, A. M., Williams College, from January, 1863, to July, 1865; The Rev. Gilbert Hayden, A. M., from October, 1865, to August, 1866; The Rev. S. Brenton Shaw, A. M., Brown University, D. D., Norwich University, from February, 1867, to the present time. Dr. Shaw is a native of this State, was thirty-four years Rector of St. Luke's, Lanesboro', Mass., until the loss of sight caused by cataract obliged him to suspend his labors. A successful operation enabled him to resume the duties of his profession.

UNITED CONGREGATIONAL SOCIETY, BARRINGTON.

The charter of this Society was granted by the General Assembly of this State in May, 1797, and by its terms Nathaniel Smith was made the first President, Joshua Bicknell, Treasurer, and Solomon Townsend, Secretary. Prior to this time, the business interests of the church and congregation had been managed by the town at the annual town meetings, or by committees appointed by the church. The salaries of the ministers had either been raised by a tax upon the ratable property of the town, and paid by the town treasurers, or by voluntary subscriptions of the people, collected by annually appointed solicitors. Funds for church building and repairs had also been raised by a town tax, by lotteries licensed by the General Assembly, or by private contributions. After the formation of the Society and the grant of a charter, a fund was raised by the contributions of various benevolent individuals, the proceeds of which were to be used for the support of the ministry. This fund amounts to about \$5,000, secured by gifts and legacies. The Society is now in a very flourishing condition.

The following gentlemen have been officers as indicated:

PRESIDENTS.

Nathaniel Smith, from 1797 till 1807; Ebenezer Tiffany, from 1807 till 1821; Josiah Humphrey, from 1821 till 1828; Sylvester Allen, from 1828 till 1829; Eben-

ezer Smith, from 1829 till 1839; Jabez Heath, from 1839 till 1850; Benjamin Martin, from 1850 till 1852; Ellis Peck, from 1852.

VICE PRESIDENTS.

Asa Bicknell, from 1797 till 1799; Ebenezer Tiffany, from 1799 till 1800; Elkanah Humphrey, from 1800 till 1807; Ebenezer Peck, from 1807 till 1815; Benjamin Martin, from 1815 till 1818; Joseph Bicknell, from 1818 to 1828; Allen Bicknell, from 1828 till 1850; Ebenezer Tiffany, from 1850 till 1859; George R. Kinnicutt, from 1859.

TREASURERS.

Joshua Bicknell, from 1797 till 1837; Ebenezer Tiffany, from 1837 till 1850; Henry Smith, from 1850 till 1853; Lewis B. Smith, from 1853.

SECRETARIES.

Solomon Townsend, from 1797 till 1798; Thomas Allen, from 1798 till 1799; Kent Brown, from 1799 till 1823; Nathaniel Brown, from 1823 till 1824; Ebenezer Tiffany, from 1824 till 1837; Nathaniel Brown, from 1837 till 1838; Emerson Humphrey, from 1838 till 1846; Anthony L. Viall, from 1846 till 1850; Rev. Francis Wood, from 1850 till 1856; Ebenezer Tiffany, from 1856 till 1864; Rev. Francis Wood, from 1864.

TOWN OFFICERS OF BARRINGTON.

TOWN CLERKS.

Samuel Humphrey, 1718-19-20-21-22.	Samuel Watson, 1808-9-10-11-12-13-14-15.
Edward Luther, 1723.	William Allin, 1816-17-18-19-20-21-22-23-24-25-26-29.
Josiah Torrey, 1724.	Josiah Humphrey, 1827.
James Adams, 1725.	John Tyler, 1827-8-9-30-1-2-3-4-5-6-7-8.
Josiah Humphrey, 1726-7-8-9-30-1-2-3-4, 1740-1-2-3.	Ebenezer Tiffany, 1838-9-40-1-2-3-4-5-6-7-8-9-50-1-2-3-4-5-6-7-8-9-60-1-2-3-4.
Ebenezer Allin, 1735-6-7-8-9.	Francis Wood, 1865-6-7-8-9-70.
Samuel Allen, 1794-5-6-7-8-9-1800-1-2-3-4-5-6-7-8.	

TOWN TREASURERS.

Samuel Humphrey, 1718-19-20-21-22.	Kent Brown, 1814-15-16-17-18-19-20-21.
Benjamin Viall, 1723-5-6-7-8.	Enoch Remington, 1822.
James Adams, 1724.	Ebenezer Tiffany, 1822-23-24-25-26-27-28-29-30, 38.
Josiah Humphrey, 1729.	John Kelley, 1831-2-3-4-5-6-7.
Samuel Allen, 1730.	Hezekiah Tiffany, 1839-40-1-2-3-4-5-6-7-8-9-50-1-2-3-4-5-6-7-8-9-60-1-2-3-4-5-6-7-8-9-70.
Ebenezer Allen, 1731-2-4-5-6-7.	
Zachariah Bicknell, 1733.	
Matthew Allin, 1738-9-40-1-2-3-4-5-6-7.	
Nathaniel Heath, 1794-5-6-7-8-9-1800-1-2-3-4-5-6-7-8-9-10-11-12-13.	

DEPUTIES AND REPRESENTATIVES TO THE GENERAL ASSEMBLY.

Josiah Humphrey, 1771, 8, 85-6, 90.	William Allin, 1805-6-7-8-9-10, 16-17-18-19-20-21.
Samuel Allen, 1771, 8-9-80-1-2-3-4-5-6, 8-9.	James Bowen, 1807, 27, 1832-33, 6-7-8-9-40.
Nathaniel Martin, 1772-3-4-5, 87.	

- Thomas Allin, 1772-3-4-5-6, 81, 91-4-5-6-7-8.
 Edward Bosworth, 1776-7, 9-80-1.
 Moses Tyler, 1776-7.
 Paul Mumford, 1787.
 Peleg Heath, 1777.
 Viall Allin, 1783-3-4, 7.
 Asa Bicknell, 1784.
 Joshua Bicknell, 1787, 9-90-1-2-3-4-6-7-8
 1802-3-4, 7-8, 23-4-5.
 Matthew Allin, 1788.
 Ebenezer Tiffany, 1788.
 Josiah Humphrey, Jr., 1791-2-3-4, 9-
 1800-1-2-3-4, 6, 22-3.
 John Short, 1791.
 James Martin, 1794-5-6, 1806.
 Jeremiah Bowen, 1737-8, 1800, 1808-9-
 10.
 John Kent, 1798-9, 1801.
 Solomon Townsend, Jr., 1805.
 Ebenezer Tiffany, 1806.
 Joseph Rawson, 1808.
 Nathaniel Smith, 1809-10-11-12, 26-7-8.
 Ebenezer Peck, 1810-11-12-13-14-15.
 Sylvester Allen, 1813, 1816, 21-2-3.
 John W. Bicknell, 1814-15.
 Asa Smith, 1816-17-18-19-20, 22.
 Jeremiah S. Drown, 1821-2-3-4-5-6-7-8-9-
 40-1.
 John Kelly, 1828-9, 35.
 Benjamin Medbury, 1829-30-1-2-3.
 Samuel R. Martin, 1830-1, 3.
 John Tyler, 1832-3.
 Josiah Kinnicutt, 1834-5-6.
 Lewis B. Smith, 1841-2-3-4-5.
 Allin Bicknell, 1842, 6, 9.
 Stillman Welch, 1847-8.
 Pardon Clark, 1850-1-2-3.
 Benjamin Martin, 1854, 60-1.
 Nathaniel C. Smith, 1855, 1869-70.
 William H. Smith, 1856.
 Henry Staples, 1857-8.
 Thomas W. Bicknell, 1859.
 Benjamin F. Drown, 1862-3-4.
 Lewis T. Fisher, 1865-6-7-8.

DELEGATES TO CONVENTION TO FORM A STATE CONSTITUTION.

- Emerson Humphrey, 1841.
 Lewis B. Smith, 1842.
 Nathaniel Brown, 1842.

SENATORS TO THE GENERAL ASSEMBLY.

- James Bowen, 1843-4.
 Emerson Humphrey, 1845-6.
 Henry Smith, 1847-8-9.
 Allin Bicknell, 1850-1-2-3.
 John Cooke, 1854.
 Benjamin Martin, 1855.
 William H. Allin, 1856-7-8.
 Allen Brown, 1859-60-1.
 Allen C. Mathewson, 1862-3-4.
 Lewis B. Smith, 1865-6-7-8-9-70.

BIOGRAPHICAL SKETCHES.

MATTHEW WATSON.

The father and mother of the subject of this sketch immigrated to Boston from Londonderry, Ireland, with five children, in the early part of the eighteenth century, prior to 1712. Presbyterians in belief, they were severely persecuted by the Catholics, and were forced to escape from fanatical mobs by flight to America. From Boston the family removed to a farm in Leicester, Mass., where the father, Robert Watson, was killed by the falling of a tree. Matthew, the second of seven children, left home and lived with a family near Boston. His employer proved an excellent friend and taught Matthew, Arithmetic and other branches, and probably instructed him in the art of brick-making. At the age of twenty-five we find him engaged in making brick upon the farm of Mr. John Read, of

Barrington. He had examined the clay, and had found it to be of excellent quality, and wood could be procured for two and sixpence per load. At that time Newport was the market for all the bricks not needed in Barrington, Warren and Bristol. In 1733, Mr. Watson married Bethiah Read, only daughter of Mr. John Read, who at the time was opposed to the union, because Bethiah was about to throw herself away upon a "*little poor Irishman*." The parents and friends lived long enough to change their minds on this subject. He was soon able to purchase the farm of his father-in-law and continued the manufacture of brick until he amassed a great property for that time, amounting as I have been told, to over \$80,000. He built a large brick mansion and set out many shade and fruit trees, the fruits of which his children and children's children have enjoyed. His life was one of great energy, activity and usefulness, and worthy of imitation. He sustained the office of a Justice of the Peace for many years, and was one of the Judges of the Court of Common Pleas for Bristol County. He was always a friend to the friendless, and assisted the young who were virtuous and frugal. His wealth and hospitality were alike proverbial. His integrity he held fast throughout his life and in a great and good old age descended to his grave in peace "like a shock of corn fully ripe." Mr. Watson was born in 1696 and died in 1803, and of few men can it be related as of him, that he was born in the seventeenth, lived through the eighteenth and died in the nineteenth century, at the remarkable age of 107 years. He was a member of the Congregational church of Barrington between seventy and eighty years.

WINCHESTER BICKNELL

An extract from the narrative of Captain Dring, Commander of the Privateer Chance, captured by a British Cruiser off Long Island, May 11, 1782.

"The prisoners were put on board the Jersey, May 19, and were released after a close imprisonment of two months, during which time seventeen had died, and nearly all the others were dangerously sick of diseases contracted on that loathsome prison-ship. One of our number who was thus seized by the fever was a young man named Bicknell, of Barrington, R. I. He was unwell when we left the Jersey, and his symptoms indicated the approaching fever; and when we entered Narragansett Bay, he was apparently dying. Being informed that we were in the Bay, he begged to be taken on deck, or at least to the hatchway, that he might look once more upon his native land. He said that he was sensible of his condition; that the hand of death was upon him; but that he was consoled by the thought that his remains would be decently interred and be suffered to rest among those of his friends and kindred. I was astonished at the degree of resignation and composure with which he spoke. He pointed to his father's house as we approached it and said that it contained all that was dear to him on earth. He requested to be put on shore. Our Captain was intimately acquainted with the family of the sufferer, and as the wind was light, we dropped our anchor and complied with his request. He was placed in the boat where I took a seat by his side in order to support him, and with two boys at the oars, we left the sloop. In a few minutes his strength began rapidly to fail. He laid his fainting head upon my shoulder, and said he was going to the shore to be buried with his ancestors; that this had long been his ardent desire; and that God had heard his prayers. No sooner had we touched the shore, than one of the boys was sent to inform his family of the event. They hastened to the boat to receive their long-lost son and brother; but we could only give them—his yet warm, but lifeless corpse."

JOSHUA BICKNELL.

Joshua Bicknell, son of Joshua and Jerusha Bicknell, was born at Barrington, January 14, 1759, and died December 16, 1837, at the age of 68. His grandfather, Zachariah Bicknell, came to this town from Weymouth, about 1710. Born and bred to a farmer's life, Joshua made a good use of the limited educational privileges of his day, and by reason of good natural abilities, energy and integrity, became a useful man and an honored citizen. He entered public life when but a youth, and through his whole life served the town, county and State in the various offices which he filled. He was a Deputy to the General Assembly for several years, and served as an Associate Justice of the Supreme Court from 1794 to 1801, and from 1811 to 1818. He was first Treasurer of the Congregational Society from 1797 to 1837. His farm was the chief source of his support, and he was especially fond of fruit culture, to which he devoted himself with a zeal unusual in his time. He was a member of the Congregational church, and held the office of Deacon for many years.

EMERSON HUMPHREY.

Emerson Humphrey, the subject of this sketch, was born in Barrington, October 24th, 1792. He was the fifth child and second son of John and Elizabeth (Bullock) Humphrey. His school education was of that limited character which could be obtained in the common schools of those days. Yet with a strong mind and active intellect, he overcame in a great measure the lack of more liberal school facilities. His whole life was devoted to agricultural pursuits, residing upon and cultivating the same farm and living in the same house in which his mother was born, and in which she lived and died, presenting in this instance, a marked contrast to the restless and migratory character of New England's sons. He was no seeker of office, yet his fellow-citizens bestowed upon him a number, of trust and honor. He was a member of the Town Council in 1826 and 1834; a member and President of the same eight years, from 1838 to 1845. He was chosen Moderator of the annual town meeting in 1839, and was annually elected to that office with one exception, until 1856, when he voluntarily retired. He was a member of the State Convention to frame a Constitution for the State in 1841, and was elected Senator to the General Assembly for the years 1845 and 6; while through his long life, he took a deep interest in local and State affairs, and was ever ready by his example and with his means, to promote all enterprises for the improvement of the interests of this town. He was married in 1819 to Huldah Peck, daughter of Ebenezer and Huldah (Brown) Peck, who survived him four years, dying in 1869. By her he had six children, five of whom survive him. He died in 1865, after a most painful and distressing illness of more than a year's duration, aged 72 years.

JAMES BOWEN.

James Bowen was the son of Jeremiah and Lillas Bowen; born January, 1773, and died October 27, 1856, at the ripe age of 83 years. His father was a sea captain, and James commenced a sailor's life at the early age of ten, and continued to follow the seas for thirty years. Before his twenty-fifth birthday, he commanded a merchant vessel with officers and crew younger than himself. His school education was very limited, owing to the reverses shared by his family in time of the Revolution, yet his close observation and careful study of men gave him a clear insight into business and a sound judgment in practical life. By fortunate risks, careful attention to business and a wise economy, he gathered a

goodly share of wealth. His townsmen honored him with many public offices, among which was that of being the first Senator from Barrington in the General Assembly. Mr. Bowen was Judge of the Court of Common Pleas for Bristol county for several years. Captain and Judge Bowen lived to be respected and honored, and was lamented at his death.

ALLEN BICKNELL.

Allen Bicknell, the oldest son of Judge Joshua and Amey Bicknell, was born in Barrington, April 13, 1787; was brought up in and devoted himself to a farmer's life. He joined the Congregational church in Barrington with about seventy others, in June, 1820, and maintained a consistent Christian walk and character for fifty years. He succeeded his honored father, Judge Bicknell, in 1839, as Deacon of the church, and held this office till his death. Various offices in the town were confided to him, and for several years he was chosen to represent the people in both branches of the General Assembly. His prudent and temperate care, in the exercise of Godly virtues, bore him on the even tenor of his way and carried him beyond the bounds of fourscore years. He died a peaceful, happy and triumphant death, Monday, August 22, 1870, aged 83 years, 4 months and 7 days, and was buried with his fathers at Prince's Hill Cemetery.

BARRINGTON CENTENNIAL ESCORT.

Captain, - - - - -	GEORGE L. SMITH,
1st Lieutenant, - - - - -	WALTER U. EARLE.
2d Lieutenant, - - - - -	JAMES FRANKLAND.
1st Sergeant, - - - - -	WALTER R. D. VAUGHN.
2d Sergeant, - - - - -	BENJAMIN MARTIN.

CORPORALS.

David Gardner,	John Whittemore,	Robert Tobin,
John Richmond,	Frank Lewis,	Henry N. Grant.
Robert Watson,	William Heath,	

PRIVATES.

Albert Bowen,	Edward Martin,	Alpheus Peck,
Thomas W. Comstock,	William Martin,	Albert H. Smith,
Albert Cahoon,	Charles H. Martin,	Willie Smith,
Peirce Doran,	Andrew Medbery,	George Taft,
Jerry Fleming,	Edward Marks,	Albert Titus,
William Kirby,	G. J. Martin,	Lewis Wilcox,
Arthur Lewis,	Herbert Peck,	Patrick Ward.

DRUMMER.

Levi Greene.

GODDESS OF LIBERTY AND STATES OF THE UNION.

The following are the names of the young ladies in costume, representing the Goddess of Liberty and the States of the Union, at Centennial Celebration, 1870:

Goddess of Liberty, Miss JULIETTE L. PECK.

Helen M. Burt, Maine;	Amanda S. Richmond, New Hampshire;
Ellen F. Richmond, Vermont;	Lucy J. Kenrick, Massachusetts;
Annie Allen, Rhode Island;	Arabella L. Peck, Connecticut;
Olive E. Clark, New York;	Hattie E. Bowen, New Jersey;
Emma F. Kinnicutt, Pennsylvania;	Ella C. Cornell, Delaware;
Lillie P. Smith, Maryland;	Lizzie H. Smith, Virginia;
Mary R. Cady, West Virginia;	Ida M. Reed, North Carolina;
Julia M. Martin, South Carolina;	Mary E. Martin, Georgia;
Rachel Tiffany, Florida;	Cordelia H. Campbell, Alabama;
Carrie S. Bosworth, Mississippi;	Lottie M. Gladding, Louisiana;
Lila A. Fisher, Texas;	Mary E. Noble, Tennessee;
Rachel A. Cooke, Kentucky;	Louisa M. Bowen, Ohio;
Hattie V. Bowen, Indiana;	Emily F. Mason, Illinois;
Cornelia M. Goff, Michigan;	Ada L. Seymour, Wisconsin;
Laura Wood, Minnesota;	Ella Thayer, Iowa;
Edith I. L. V. Ryan, Missouri;	Isabel T. Cooke, Arkansas;
Eola Shaw, Kansas;	Addie S. Bowen, Nebraska;
Augusta L. Bowen, Oregon;	Mary Humphreys, California.
Annie K. Heath, Nevada;	

1870.

CENTENNIAL FUND.

1970.

The members of the Centennial Committee, wishing to establish a memento of their harmonious action in their relations to each other and to the town in this celebration of 1870, held several meetings *in the capacity of citizens*, for the purpose of creating a Fund to be used by the citizens of Barrington for a Centennial Celebration in the year 1970. It was proposed that each member of the Committee should contribute one dollar towards such a Fund, which should be put at interest under proper conditions and safeguards, and as the Committee numbered only nineteen, the name of T. W. Bicknell was named to fill the vacancy. A Special Committee, consisting of H. H. Richardson and T. W. Bicknell, was appointed to draft a plan, which should embody the purposes of the gentlemen interested. At a meeting of the members of the Committee at the Town Clerk's office, September 30, 1870, the following plan for the creation, management and disposal of the Fund was reported, and after careful consideration and discussion was unanimously adopted:

We, the undersigned, citizens of the Town of Barrington, County of Bristol, State of Rhode Island, with a view to promote and perpetuate an interest in the history of the town and the times in which we live, do, on this thirtieth day of September, A. D. 1870, give the sums affixed to our names, which sums shall be the foundation of a fund to be known as "The Barrington Centennial Fund."

This Fund shall be placed and kept at compound interest under the charge and direction of a Board of Trustees consisting of five persons, who shall be chosen from our number, and they and their successors shall give such bonds for the faithful performance of their duties as may from time to time be required by the Trustees of the Rhode Island Hospital, at Providence, Rhode Island.

Whenever any vacancy shall occur in the Board of Trustees, such vacancy shall, within sixty days thereafter, be filled by the remaining members from

among the persons qualified by law to hold offices of trust in the town of Barrington, or in such other corporation as may then stand in the place of said town; and within ninety days after the occurrence of such vacancy, the Trustees shall give notice in writing to the trustees of the Rhode Island Hospital of the occurrence of such vacancy and of its having been filled, together with the name of the new Trustee.

Whenever any person, being a member of the Board of Trustees, shall become ineligible to offices of trust in the town of Barrington, or in such other Corporation as may then stand in the place of said town, then such person shall cease to be a Trustee of this Fund.

The Fund herein provided shall remain at compound interest until the year 1970, and if during that year there shall be held within the limits of the present town of Barrington, and under the direction of the said town, or such corporation as may then stand in the place of said town, a public celebration commemorative of the two hundredth anniversary of the incorporation of the town, then the interest which may have accrued upon the original fund, or so much of it as may be required, shall be applied to the payment of the expenses of such public celebration; and the principal or the sum originally given, shall continue at interest under the same charge and conditions as before, until the year 2070, when the whole amount then having accrued shall be applied to such work of public and general utility as the citizens of the town or other corporation then existing, may by their votes determine.

If, however, the year 1970 shall elapse without there having been held within the limits of the town, and under the direction of the town or other corporation then occupying its place, any public celebration commemorative of the two hundredth anniversary of the town, or if at any time any vacancy which may occur in the Board of Trustees shall not be filled within sixty days, or if notice shall not be given as hereinbefore required, then the interest which may have accrued at that time shall be paid into the treasury of the Rhode Island Hospital, while the principal shall remain at interest as hereinbefore directed.

But if there shall be held such celebration during the year 1970, and if the interest then accrued shall be more than sufficient to defray the expenses of such celebration, then whatever sum shall remain after the payment of such expenses, shall be applied to the providing one or more Free Beds in the Rhode Island Hospital, for the use of any persons who may be residents of the town of Barrington.

There shall be made three copies of this Instrument, each of which shall be signed by all the subscribers to the Fund, and either copy shall be regarded as the original. One of said copies shall be deposited with the Town Clerk of the town of Barrington, one with the Trustees of the Rhode Island Hospital, and one with the Trustees of the Fund, and the custody of the last mentioned copy shall belong to that member of the Board of Trustees who shall have been last chosen.

Rev. Francis Horton,
S. Brenton Shaw, D. D.,
Rev. Francis Wood,
John B. Humphreys,
Asa Peck,
Benjamin Martin,
Lewis T. Fisher,
Nathaniel C. Smith,
Benjamin F. Drown,
George R. Kinnicutt,

Earl C. Potter,
Allen Bowen,
David A. Waldron,
Charles E. Smith,
Nathaniel Peck,
Joseph Bowen,
H. H. Richardson,
Leonard S. Bosworth,
Lewis B. Smith,
Thomas W. Bicknell.

Done at Barrington, this thirtieth day of September, A. D. 1870, and each of the persons above named paid to the Trustees one dollar, the whole amounting to twenty dollars, to constitute the Centennial Fund herein provided for.

H. H. RICHARDSON,	} Trustees.
B. F. DROWN,	
C. E. SMITH,	
N. C. SMITH,	
ASA PECK,	

LETTERS OF THE REVOLUTION.

The following letters written by Captain Matthew Allin to his brother, then Captain, afterwards Colonel and later Brigadier General, Thomas Allin, of Barrington, are the only manuscript papers of that period which I have been able to find in the town:

RODE ISLAND CAMP, GOVENARE BARNARD SEAT, }
June 13th, A. D. 1775.

LOVEING BROTHER:—I Received your Letter and was Very glad that you under Value your self as to Rite to me. I hope these Lines will find you and your wife and all your family well as they Leave me. Brother Viall is well and all my Company Except William Andrews; he has been Very Poorly this sum time But is Now getting better so that I am in hopes that he will Be able for Duty again very soon. We hear that there is four hundred Light horse Come over and A Number of Troops But how many I Don't know. We Expect a Battle Very soon and I Long for the Time to Come: when they landed their horses they were seen to take twelve Dead horses out of their hole: Sur as to What you Rote to me About Major Gray there is No truth in it all But I shall Not Pretend to Clear the matter up But if mr Childs will Let you know the thruth of the story, it may Be that Annother man will give you more satisfaction than if I Rote myself as he was one that was in my Company all the time. So no more at present but I Remain your Loveing Brother

MATTHEW ALLIN.

ROXBURY, RHOD ISLAND CAMP, June 19th, A. D. 1775.

MY DFAR WIFE: These few lines Come to let you No that I am well In good health at present and hoping that thay may find you so and all my friends. Last friday night we began to intrench on Dorchester hill and the next morning the Reglars began to fire on our people. Then we ware ordred to march to Roxbury Town when we got there we sent a party to Intrench down Near the Line at the same time the Briggade ware Drawn up Below the Meetting house the Reglars Begun to fire upon our Senterers at the Line and at us on the hill and from the Block house they fired on Dorchester Neck at A party of our Men that were there But hurt none of them. At Roxbury the Cannon Bols com prittee thick But Did No great hurt onely wounded one man belonging to Connetecut and he Died the Next morning and as soon as the sun was Down than they Begun to throw Bums at us and held on all night they wounded one man and that was all We Returned back to our Camps this Morning. The Reglars At the same time

Begun to fier on Conl Putnam and Continur til this Day and I Du not think that it will sese until tis settled onè way or the orther. We have Nuse that there is a number of Reglars killed but how many we Du not No there was five hundred Reglars Brought In Wounded wich ware seventy of them offesers and the Number of our man we can Not tell that was killed.

ROXBURY, RHODE ISLAND CAMPT, June 20th, A. D. 1775.

DEAR BROTHER: I Received your Letter Last Night and I am very glad to hear that you and all friends are well and I hope that These few Lines will find you and your wife and all my friends well as They Leave me. I have No News to Rite to you Excèpt serverral of the Men of war is gone of but where they are gone I dont know but we think they are going to Newport. We have got a Foort Built at Roxbury and we are Building severral Brest works in order to stop them from Coming into the Country. Ther is More or Less guns fired between our people and them Every day. * * * We must Put our trust in God it may Be that he is Ordering it for the Best for he is A wise Bing. it may Profet our souls if it dont our Bodies. We must put all our whole trust in God all Though things seem very dark on our side yet I know if we put our trust in God he will help us. Remember my Coind Love to all your family Boath White and Black. I Long to see them all But I shall Not till fall if I ever see them. So no more at Present But I remain your Loveing Brother untill Death.

MATTHEW ALLEN.

I have heard A great menny guns fired while I was writing this Letter which I suppose to be Putman paying a salute to the Reglars.

ROXBURY, RHODE ISLAND CAMP, July 23d, A. D. 1775.

LOVEING BROTHER: I hope few lines comes with my Coind love to you to let you know that I am well hoping that these will find you and your wife and all my friends well as they Leave me. I am A going to move next Tuesday over to Camebridg on Prospect hill it is within two hundred yards of the Reglars. But that is not the worst of it for its Very lively there. But go we must: for Gen'l Washanton sayes that there is No solders here But onely the Rhode island forces. I Remember my Love to all my friends Both white and black.

MATTHEW ALLIN.

PROSPECT HILL, August 2, A. D. 1775.

MY DEAR BROTHER: I take this opportunity to let you know that I am well at present and I hope that these will find you and your wife and all your family all well. We have had several small Battels with the Reglars and they killd two of our men and we killd About thirty of them and took About thirty More and Burnt two Sconers Belonging to the Reglars. Pray send me a Letter as often as you can. I Remember My Love to all friends at home. I am in great hast so No more at Present But I Remain your Loveing Brother untill Death.

MATTHEW ALLIN.

PROSPECT HILL, August 16, A. D. 1775.

DEAR AND LOVEING BROTHER: These few Lines Comes to Let you know that I am well at present and I hope these will find you as well as they leave me. By your Letter I find that you Begin to think of Disaplineing your Company But

I Never saw such A Warrent as that you had sent to you it seems to me that the Cornel had Better first Serve as A Corpril But in fact I think that he is hardy fit for that. If one Corpril was to Make such A Dreadfull Piece of work About anything that he was sot About in the army he would Be Broke and set in the Ranks. I was Last Night on gard down at the Lines and the Reglars fired A Number of shots at us sum Come Very Near But hurt Noboddy. My Dear Brother I understand that you talk of Coming down I would Be glad if you would Come for I want to see you Very much here is sumthing worth A Comeing to see I would Be glad if you would Rite to me as often as you Can. I want to know how my orchard is Like to yeald for I shall want sum syder to drink when I get home. Remember me to all enquireing friends so No More at Present But I Remain your friend untill Death.

MATTHEW ALLIN.

PROPRIETORS' AGREEMENT. A.

The first original agreement of the Proprietors under their hands upon the Graunts of the Court concerning each ones part in the lands at Sawames and Mattapoyset. Dated ye 7th March, 1652.

The names of those whom by order of Court and agreement of the purchasers met at Plymouth to make purchase and divitione of the Lands as are at Sawames and Mattapoyset, the seventh of March, 1652, whow are to have their severall pts or moyeties layed out the places above pressed and are to make & satisfie the purchase and all other charges arriseing there upon according to their severall proportions.

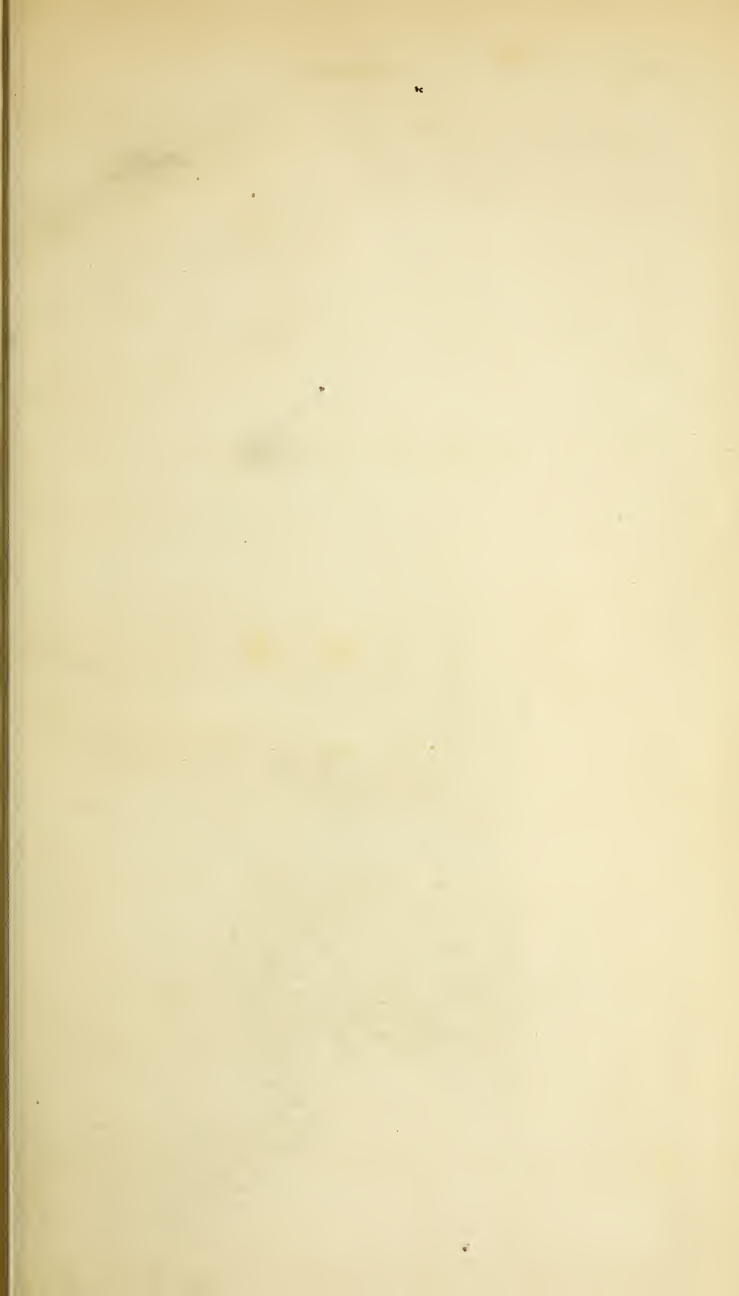
Their names are as folloeth.

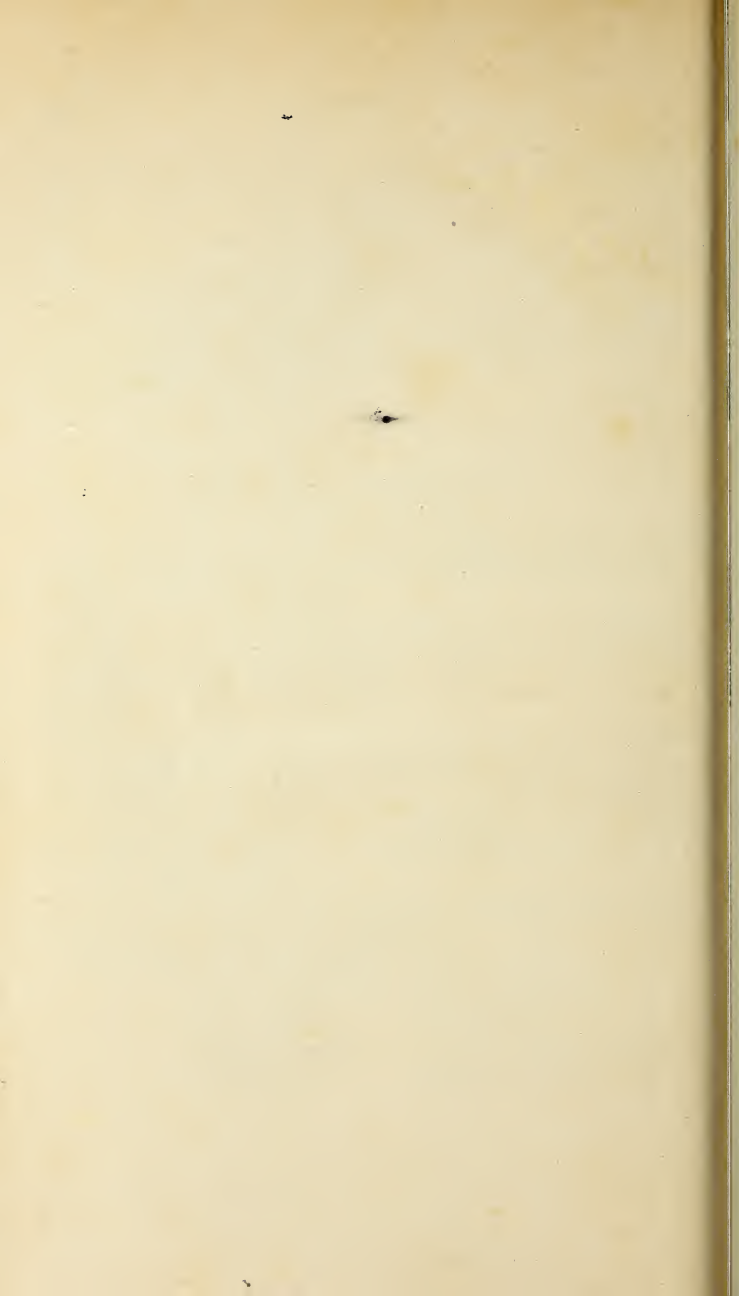
Mr. William Bradford, one moyety.	Thomas Clarke, his half pte.
Mr. Thomas Prince, one half pte.	Experience Mitchell, his half pte.
Mr. Edward Winslow, all his portion,	Mr. Thomas Willett, his pte.
John Adams, his whole portion.	Mr. White, his pte.
Mr. Cushman, his whole pte.	Mr. Miles Standish, half pte.
Mr. John Winslow, all his pte.	

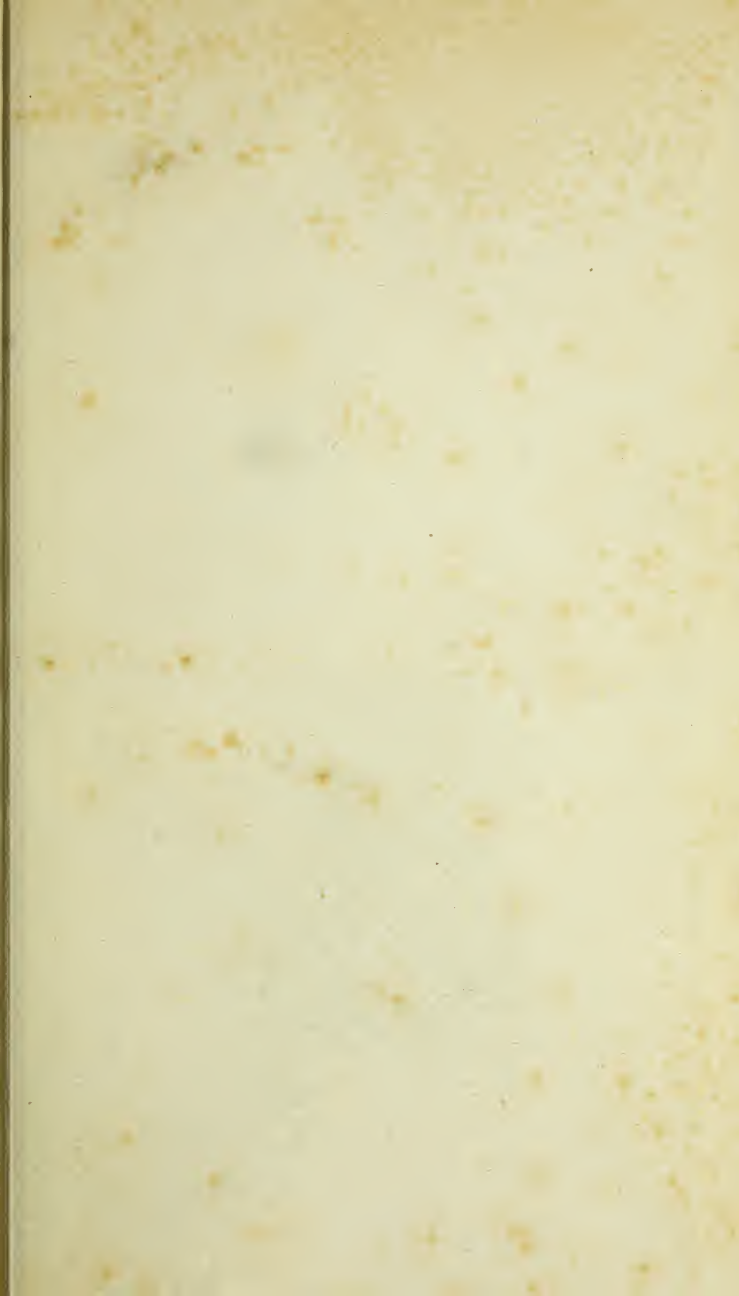
We whose names are above expressed doe hereby engage our selues to make good what euer charges shall arise on the further prosecution of the premises above mentioned, it being brought in upon account.

Witness our hands ye day and year above written.

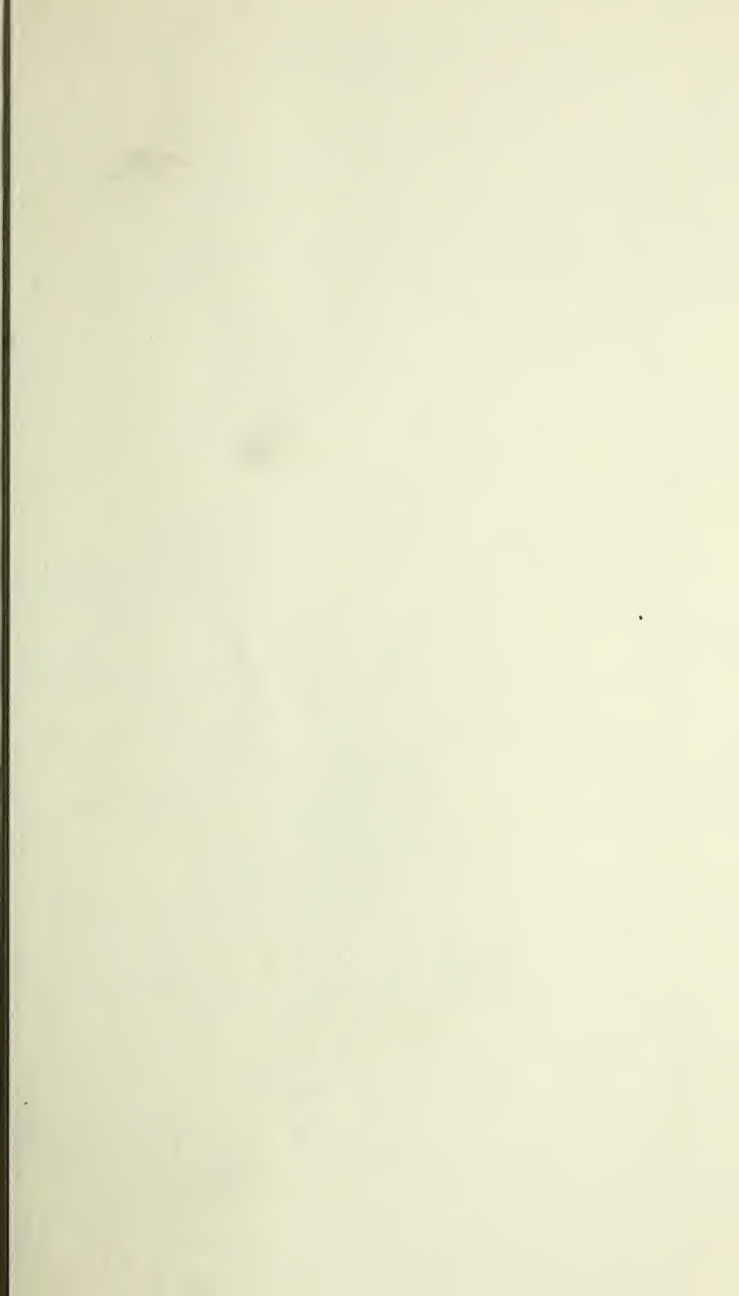
WILLIAM BRADFORD,	JOHN WINSLOW,	
THOMAS PRINCE,	EXPERIENCE MITCHELL,	
THOMAS WILLETT,	KNELM WINSLOW,	
EDWARD WINSLOW,	RESOLVED WHITE,	} by our father.
THOMAS CUSHMAN,	PEREGRINE WHITE,	
THOMAS CLARK,	MYLES STANDISH, Sen.	















HECKMAN

B I N D E R Y, I N C.

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